



SCC #10,961 v.3

The Chinese repository



Digitized by the Internet Archive
in 2016

THE

CHINESE REPOSITORY.

VOL. III.

FROM MAY 1834, TO APRIL 1835.

CANTON:
PRINTED FOR THE PROPRIETOR'S.
.....
1835.

THE UNIVERSITY OF CHICAGO

1911

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

1911

INDEX.

ABEL's natural history of China	86	Bonin islands Japanese account of	510
Account of an unsuccessful scholar	119	“ “ recent visit to	514
Acheen in Sumatra	316	Borneo, people of, at Singapore	388
Acquittal of a murderer	95	Bribery and sacrilege	578
Address of gov. of Philipp. islands	573	Bridges over canals	125
Agriculture in China	121	British authorities, commission to	143
“ antiquity of	122	“ “ in China	324,345,472
“ implements of	126	“ “ arrival of	144,190
Alemanaka Hawaii	569	“ “ situation of	472
American Merchant's remarks	406	“ relations with China	406
Anatomy of a small foot	539	Burmah, sketch of missions in	89
Anglochinese college, origin of	183	“ mission, state of	92
“ Kalendar for 1834	41	“ converts in	439
“ “ for 1835	535	Burman ambassador, death of	48
Argyle, seamen of the	478	Burmese Christian books	93
Arrian's account of the Sinæ	108	CAIRO, notice of	254
Attila's invasion of Europe	216	Canfu, situation of	115
“ battle with Theodoric	219	Cannon foundry	536
Auber's intercourse with China	134	Canton, regulations of port of	536,579
Australian almanac for 1834,	185	“ seamen in	376,475
BAMBOO, description of the	262	“ Register,	43,282,573
“ cultivation of	263	“ local officers of	577
“ uses of the	265	Ceylon mission	40
Bamboosing, a punishment	267	Chancellor Le, remains of	48
Batavia, mission at	438	Chang Heenchung, the rebel	525
Battaks, murder by	312	China, conquests of	445,522
“ country of the	320	“ promulgation of gospel in	423
“ cannibalism of the	321	“ Christian missions in	559
Battle at the Bogue	334	Ching Chelung, the pirate	63
“ with the pirates	75	Chinese and English dictionary	182
Batu khan, acts of	111,416	“ Magazine	185
Beaver, account of the	550	“ classics	97
Beechy visits the Bonin islands	512	“ “ love for	564
Beggars in Canton	96	“ origin of the	213
Beighton, Rev. T., at Penang	222	“ at Japan	211
Benyowsky's adventures	496	“ officers visit Lord Napier	237
“ arrival in Formosa	497	“ girls, education of	42
“ proceedings there	498	“ poetry, treatise on	44
Beverages of the Chinese	464	“ histories	54
Bible among the Jews in China	175	“ historians	60
“ cost of Chinese	247	“ pirates	62
Black lines in Canton	576	“ wars, account of	518

Chinese peasant, Hoo Loo	-	489	Difficulties of Chinese missions	245,429
“ metallic types	248,528		Dishes of the Chinese	- 466
“ stereotyping in	-	530	Dispute and controversy	- 140
“ Commercial Guide	-	386	Disposition of the Chinese people	436
“ diet of - -	-	457	Distribution of books in China	246,567
“ beverages of - -	-	464	Domestic animals of the Chinese	463
“ cooking - . -	-	465	Douglas' view of England	- 304
“ written language	-	14	Dragon boats, festival of	- 95
“ writing, origin of	-	15	Drought at Canton	- - 577
“ mode of writing	-	37	Dutch embassy to Peking	- 417
“ styles of writing	-	21	“ in Japan	- - 209
“ language, orthography of	24		Dyer, Rev. S. at Penang	- 227
“ “ sounds in -	29		“ moveable types of	- 248
“ “ radicals in	32			
“ “ nations -	3		EARLY intercourse with China	107
“ “ dialects of	3,484		Earthquakes in China	- 344
“ “ character of	5		Eating, mode of	- - 467
“ “ aids to study	11		Education of Chinese girls	- 42,565
“ “ difficulties of	432		Egypt, climate of	- - 255
“ oral language	-	480	Ellis' preface to Gutzlaff's voyages	415
“ “ “ nature of -	481		Emperor's reply to memorial -	336
“ “ “ characterist. of	484		“ edict of punishment	336
Christian missions	-	40,428,559	“ mandate - -	337
“ books in Burmese	93		“ edict on Lord Napier's	
Chronica de Macao	- -	536	“ departure -	342
Clavijo's embassy to the khan	113		“ “ for a new chief	344
Coir rope made from palm	-	269	“ “ against opium	457
Cooking of the Chinese	-	465	“ letter to Dutch embassy	417
Colledge's Dr., note to merchants	281		Empress, new - - -	486,578
“ statements	283,348		Encouragements to missions	245,433
“ and Anderson's account	284		English trade stopped -	235,238,326
“ ophthalmic hospital	364		“ “ opened - -	349
“ letter to Lord Napier	373		“ at Japan - -	210
Commission of British authorities	143		Epitaph on Dr. Morrison	- 176
“ members of	143,475		Ermine, account of - -	549
“ at the city gates	480		Examinations, literary	235,488,578
Comparison of modes of printing	246		“ military - -	344
“ of bamboo and palm	261			
Confucius, writings of - -	99		FAH TE or flower garden	- 86
Consoo charge - - -	424		Females, education of Chinese	42
Constant Reader, letter from a	394		“ small feet of -	537
Contribution, &c. of Macao	-289,533		Festival of dragon boats	- 95
Corvino's mission to China	- 112		Fish used by the Chinese	- 462
Cost of living in China - -	469		Fooyuen, arrival of a new	- 47
			Foreign intercourse with China	417
DAIRA of Japan - - -	195		Foreigner, letter from a	- 396
Death of Dr. Morrison - -	177		Formosa, Benyowsky at	- 497
“ by opium - - -	142		Foxes which produce fur	- 551
“ of prisoners - - -	48		Frigates enter the Bogue	- 333
“ of Burman envoy - -	48		“ attack the forts	- 334
“ of imperial ministers	- 93,578		“ “ effect of -	335
“ of Lord Napier - -	-275,281		“ leave Whampoa	-283,339
Decree of Don Pedro - -	301		Fruits cultivated in China	- 460
Defense of the gospel in Malay	161		Funeral of Dr. Morrison	- 178
Dialects of China - - -	484		“ of Lord Napier	- 281
Diet of the Chinese - - -	457		“ sermon on Lord Napier	271

Fur trade, account of - - -	548	Hoppo's lady visits the factories	47
“ animals producing - - -	549	“ visit to the factories - -	45
“ imports into Canton - - -	558	“ family arrives - - -	440
GABREL de Forres, address of	573	“ domestic, arrest of - - -	488
Garden vegetables of Chinese	459	Hospital for seamen - - -	373,475
Genghis khan, acts of - - -	443	“ law concerning - - -	476
Geology of China - - -	87	“ ophthalmic at Macao	364
“ of Canton and vicinity	88	“ plan of a floating - - -	375
Glasspoole, captivity of Mr. -	74	Howqua's interview with Dr. Col-	
“ account of pirates by	75	lege - - -	283
Gospel, defense of - - -	161	Hudson, statement of Mr. - -	479
“ promulgation of, in China	428	“ Bay fur company - - -	555
Gov. Loo's edict to hong merchants		Hulagu khan, acts of - - -	445
to go to Macao	157	Huns, account of - - -	211
“ “ “ on Lord Napier's		“ inroads into Europe - - -	215
arrival	188	“ present condition of - - -	220
“ “ “ rank - - -	189	IBN BATUTA's adventures - -	109
“ “ “ stopping trade	238	Imperial commissioners, -	192,285
“ “ “ on leniency	286	“ “ death of - - -	344
“ “ “ against vice	391	“ edicts - - -	336,342,487
“ “ feelings and anxieties	326	Implements of husbandry - -	126
“ “ preparations for war	337	Ince, death of Rev. J. - - -	226
“ “ memorial on Lord Napier's arrival -	327	Insurrection in Szechuen - -	536
“ “ “ on Lord Napier's		Intercourse between English and	
departure - - -	340	Chinese - - -	285,361
“ “ degradation of - - -	337	Inundation at Canton - - -	96,143
“ “ restoration of - - -	343	“ repairs made for - - -	488
“ “ visits the factories	45	“ in Keängsoo - - -	144
“ “ reviews the military	47	Irrigation in China - - -	125
“ “ orders a fast - - -	96	JAGGERY, sugar from the palm	270
“ Le recall of - - -	48	Jambi in Sumatra - - -	319
Grains raised in China - - -	458	Japan, situation of - - -	145
HANGCHOW foo, the ancient Canfu	116	“ divisions of - - -	148
Historians, list of Chinese - -	60	“ country and rivers - - -	151
Histories of the Chinese - - -	54	“ productions of - - -	153
“ confusion among - - -	57	“ government of - - -	193
“ inducement to study - - -	55	“ religions of - - -	202
“ of present dynasty	61,521	“ literature of - - -	206
Hokwän, premier of Keänlung	241	“ foreign intercourse with	207
“ impeachment of - - -	242	“ population of - - -	211
“ riches of - - -	244	Japanese, origin of - - -	155
Homicides in China - - -	38	“ history of - - -	158
“ six distinctions of - - -	39	“ language, sounds in	207
Hong merchants, letters from	281	“ Vocabulary - - -	206,250
“ “ statement to go-		Jesuits in Kwangtung - - -	300
vernor Loo	348	Jews in China - - -	172
“ “ edict against	391	“ search for by the Jesuits	174
“ “ misfortunes of	577	KA LAMA HAWAII - - -	569
Hoo Loo, the Chinese peasant	489	Karens of Burmah - - -	139
“ “ operation upon - - -	491	Kauikaouh's code of laws - -	570
Hoppo's arrival at Canton - -	192	Keaking's arrest of Hokwan -	242
“ account of Lord Napier's		Keängsoo, inundation in - - -	144
arrival - - -	190	Koran spuriousness of - - -	162
“ edict of regulations - 191,579			

Koxinga, the pirate - -	66	Marjoribank's letter . . .	132
" dies in Formosa, -	68	Marten, account of the pine .	550
Kublai khan, acts of - -	445	" " of Pennant's . . .	550
Kwo Potae, the pirate - -	79	Medhurst, letter from Rev. W. H.	308
LADY Napier's departure -	360	" report from . . .	438
Lavalette, dream of . . .	516	Memoirs of count Benyowsky .	496
Le Tszeching, a rebel - -	523	Memorials to the emperor . . .	327,340,579
Letters from Chinese patients	367	Mencius, sayings of . . .	101
" correspondents 140,394		Menangkabu in Sumatra . . .	317
Linguist, imprisoned - -	577	Mentor, shipwreck of the . . .	450
Literary chancellor's arrival -	143	Military reviews at Canton .	47,344
" candidates - -	235	Mink, account of the . . .	550
" examinations - 438,577		Mission, Christian in China .	428,559
Lithography of Chinese books	247	" in Ceylon . . .	40
Living in China - -	469	" at Batavia . . .	438
Lord Napier's birth and early life	272	" in Burmah . . .	439
" " public course 273		" in Sandwich islands.	569
" " arrival at Canton 144		Missionaries, character of . . .	293
" " commission 143,186		Mode of writing Chinese . . .	37
" " letter to city gates 186		" of eating . . .	467
" " visited by Chinese 192		" of making paper . . .	265
" " statement - 237		Mohammedanism among Malays	161
" " " effects of 326		Mongols, their conquests . . .	441
" " observation on edict 285		Morrison, Dr. obituary of . . .	177
" " protest - 285		" descent and early life	173
" " letters to merchants 333		" arrival at Canton . . .	180
" " situation at Canton 240		" on Chinese laws . . .	421
" " letter on leaving 339		Munson, murder of Rev. S. . .	311
" " departs for Macao 240		" letter from Mrs. . . .	309
" " journey to Macao 283		Musk rat, account of the . . .	552
" " sickness - 282		NATURAL history of China . . .	83
" " " causes of 284		" " little known of . . .	84
" " death at Macao 275		" " works upon . . .	85
" " " noticed by		Negotiations with China . . .	417
Chinese - 281		Neumann's translations . . .	73,76
" " funeral - 282		New empress . . .	486
" " character - 274		Nutria skin, account of . . .	551
" " course, remarks on 350		OBITUARY of Dr. Morrison . . .	177
" North's island - 450		Objects of worship in China .	50
" " " population of 451		Oderic's visit to China . . .	112
" " " inhabitants of 453		Officers of Canton . . .	577
" " " seamen on 457		Ophthalmic hospital at Macao	364
Lyman and Munson, murder of	307	Opium brokers seized . . .	142
MACAO, cession of, to Portuguese	63	" imperial edict against.	487
" prospectus for history of 533		" burning of . . .	488
" newspaper at - 536		Orders respecting seamen . . .	475
" mission at - - 300		Orthography of Chinese sounds	24
" population of - - 303		Osbeck's journey to China . . .	85
" ophthalmic hospital at 364		Otter, account of sea . . .	553
" fire at - - - 344,485		Our country, partialty for . . .	303
Mahmud's invasion of Hindostan	258	" " " examples of 305	
Mantchou invasion of China -	521	Outside merchants, edict against	344
Manure, collection of - -	124	" " release of . . .	535
Map of the Choo keang - -	89		

PADRIES in Sumatra	320	Remarks on translations	141
Palm, description of the	267	“ on secret memorials	331
“ uses of the	269	Rice, mode of cultivating	231
Paper, mode of making	265	“ preparation of	233
Passage to Europe via Red sea	252	“ importation of	234
“ from “ Vera Cruz	513	Riots in Kansuh	579
Penang, account of	221	Romanism in Japan	201
“ missions in	222	Rubruquis' embassy to grand khan	111
Peking, fire at	144	Russian mission to China	419
“ occurrences at	48		
“ death of ministers at	96, 578	SABLE, account of the	549
Peritso, an Italian Jew	172	Sacrifices used in China	52
Petition to king of England	354	Sandwich islands, education at	569
Philippine islands, address of go- vernors of	573	“ “ code of laws	570
Piastre, a coin in Egypt	255	Schools for Chinese girls	42
Pinto, a Portuguese adventurer	113	“ in China	564
Pirates, Chinese	62	“ at Penang	227
“ daring of	72	“ at Singapore	387
“ submission of	50	Seal, account of the	553
“ near Canton	83	Seamen at Canton	376, 475
Poetry of the Chinese	44	“ of the Argyle	478
Portuguese at Japan	207	“ on Lord North's island	457
“ attack the pirates	78	Secret memorial of governor Loo	327
“ in China	289, 297	“ “ remarks on	331
“ bishop at Macao	298	Select papers on expressing the languages of the East in Roman letters	385
“ missionaries	300	Si Jan's account of Lyman, &c.	312
Port of Canton, regulations of	579	Siak in Sumatra	318
Postholder at Tappanooly	310	Siam, missionaries in	390
Priests in Chinese temples	51	Siamese tribute bearers	192
Printing presses in China	43	“ romance	505
“ in Chinese	246, 528	Sign manual of the Chinese	489
Profession of letters in China	118	Singapore, schools at	387
Promulgation of gospel in China	428	“ Bornese at	a. 288
“ obstacles to	429	Sinmoo, founder of Japan	56
“ facilities for	433	Situation of Canfu	115
Proof of the Scriptures	163	Small feet of the Chinese females	537
Propagation of the gospel in China	244	Smugglers caught	487
Prophecies against Mohammedan- ism	169	“ edict against	578
Prospectus for history of Macao	533	Society for the Diffusion of Useful knowledge in China	378
“ of moveable types	529	“ officers of	380
Ptolemy's account of the Sinæ	108	“ regulations of	383
		“ objects of	382
QUARTERLY REVIEW on China	134	Spirits of believers	279
R. C. letter from	398	St. Paul's church at Macao burned	485
Radicals of the Chinese language	32	State religion of China	49
Raffles' journey to Sumatra	320	“ “ informality in	53
Remarks on British relations	406	Staunton's remarks on China	130
“ on Christian missions	41, 559	Stereotyping in Chinese	530
“ on Chinese history	53	Stoppage of trade	192, 240
“ on missionaries	291	Sumatra, notices of	307
“ on Lord Napier's course	349	“ nations in	315
“ on negotiating with China	417	Sunshing, imprisonment of	331
“ on free intercourse	393	“ liberation of	440

Superintendents, notice from	472	Types, moveable Chinese	228,530
" list of	143,475	" " cost of -	248
Sydney Directory	185	" " Gutzlaff's font	252
Sze shoo or Four books	98	" " cast in Paris	529
TABLE of sounds in Chinese	29	Typography, cost of printing by	248
" of importation of furs	558	UNIVERSAL peace, obstacles to	516
Tall soldier	48	" " attainment of	527
Taverns in China	468	Urmston's pamphlet on China	131
Te'en Kesheih opinion of China	304	Useful knowledge, Society for	378
Temperature of China	123	VISIT to the factories	44
Tibetan envoy	144	WANGSHE, murder of -	545
" dictionary and grammar	185	Webster's speech on our country	305
Timur khan, acts of -	447	Wellwisher, letter from a -	400
Toddy from the palm	270	Westminster Review's opinion	135
Tomlin's school at Malacca	138	Woo king or Five classics	103
Tracy, journal of Rev. Ira	387	Woo Tsihteën, empress of China	543
Translation of Scriptures	141	" " cruelties of -	544
Tracts distributed in Java	439	XYLOGRAPHY, cost of printing by	247
Trade, restrictions of foreign	191,579	YANG and Yin, two powers	55
Turks, origin of -	256	Yarkand, foreignersat	144
" emigration of -	257		
" take Constantinople	261		
Turner, captivity of Mr.	69		
" account of pirates	70		

CHINESE REPOSITORY.

VOL. III.—JANUARY, 1835.—No. 9.

ART. I. *Intercourse with the Chinese: letters from correspondents on the subject; 1st, from a Constant Reader; 2d, from A Foreigner; 3d, from R. C., and 4th, from Wellwisher.*

It is with great pleasure we lay before our readers the following correspondence; and we recommend to them a careful perusal of each of the letters, and particularly the last, by Wellwisher. It is very desirable that those who have long resided in this country, and are well acquainted with the character of the people and government of China, should communicate to an inquiring public the results of their observations. At the present time, the desire to obtain accurate information relative to the Chinese empire,—its commerce, politics, religions, &c., is very great both in Europe and America. This desire should be encouraged, because it will lead the people of the western world to a better knowledge both of their own interests and duty. We have known instances in which individuals have refused to communicate information, lest others should share with them benefits which they would appropriate to themselves alone. That persons should be rewarded for their discoveries and inventions in the arts, sciences, and so forth, we do not object. That merchants may retain their advices of the state of distant markets, when their doing so will benefit themselves and not injure others, we willingly allow. But, for the sake of one's own gain, to withhold from the public that which if communicated would benefit multitudes equally with the one individual, thus sacrificing the greater for the less, is not right, nor in accordance with the spirit of the age. The time was, when many good men were engaged in the slave trade; but the time has come for such to clear themselves, from such an odious and accursed traffic.

The time was too, when the system of monopolies and exclusive rights was upheld by many well-intentioned men; and such there may be even now; their number, however, is rapidly decreasing. Yet much of the evil genius of slavery and monopolies still lives, dreading the light, and restraining and restricting as far as possible, the interchange of thought and the diffusion of knowledge. We make these remarks that our readers may know that, if we do not convey to them all the information they desire, it is not because we would not do so. In regard to many local affairs, and those which most intimately concern foreigners, it is often almost impossible to ascertain the truth. We shall feel under particular obligations, therefore, to our friends who favor us with communications to illustrate the real condition of the Chinese, and the very extraordinary position in which foreigners are now placed in relation to them and their government. For the communications we here introduce, we tender to our correspondents our best thanks.

LETTER I.

“Mr. Editor,—From the various articles upon China in the English periodicals, which have of late come under my observation, it appears that the darling idea that this country is proof against all friendly propositions for an amicable intercourse, is by no means exploded; but is still defended, as if the happiness of the universe would be compromised by any deviation from the present unnatural system of excluding foreigners. In regard to this opinion I have to make two general remarks. None of your worthy antagonists, who set at naught what your Repository contains about China, have ever come in contact with the people whose champions they are. They have at the same time forgotten that all those who are intimately acquainted with the Chinese, their language, manners, and government, are without exception at variance with them. How far, therefore, their opinions are to be relied upon, you and your readers must judge for yourselves; but for my own part, since they are based on the phantoms of their own imaginations, and can have no existence except in the Utopia of Du Halde and other Jesuits, I must reject them as unsound.

“On the other hand, I regret that the friends of China, who wish for a liberal intercourse with this country, are mostly under the impression that the road to this desirable object must be sprinkled with Chinese blood; thus giving their opponents occasion to declaim against their sanguinary proposals. By inculcating the love of non-intercourse,—a doctrine which, in no quarter of the globe or at any time, can strictly be adhered to, and which is even rejected by the Chinese, both in theory and practice,—the reviewers are utterly foiled. The fear of an ‘eternal stoppage’ of the trade, and of an order to cut down all the tea shrubs, in order to prevent barbarians from repairing to China, is puerile; and unless both the native and foreign merchants are willing to remain passive spectators of their own ruin, such absurd and visionary measures can never be adopted.

There was a time when such orders could be executed, but that time has gone by; and it would now be as difficult to do away with all printing presses in Europe, as to prevent the Chinese from engaging in commercial speculations with foreigners. The state of affairs has greatly changed, even within the last ten years; and it may reasonably be expected that much greater and more thorough changes will take place during the next ten.

“But if measures are to be taken to put commercial relations on an equitable footing, and to extend them to every part of the empire, it should not be forgotten for a moment, that we must treat with the Chinese government as such, and not as a civilized state; this alone can insure success. To quiet the apprehensions of the good people in England, who tremble at the idea of giving rise to carnage, you may assure them that the cowardice of the Chinese government is much greater than its antipathy against foreign intercourse, and that it will make every sacrifice to avoid a dangerous collision.

“Of the utility of a commercial treaty, no reasonable man can entertain any doubt. Nor will the most potent reviewer ever be able to prove that it is against the law of nations to make proposals for such a purpose. As for the wish of the celestial government to come to an arrangement with foreigners, notwithstanding its boasted compassion for them, I can say nothing, because no such wish exists. Let us repeat what has often been done in ‘times of yore.’ Did the Portuguese obtain a footing from the good-will of the government? Is not the whole trade to China virtually a forced trade? Though China has often changed its rulers, it has never altered its maxims, viz. to yield when there is no other remedy, and to hold out ‘firm as a mountain’ as long as it has the means of doing so. Such is the bending character of Chinese politics, and no attempt to place commerce on a sure basis will succeed, unless it be undertaken with these facts in view. Yet it is wholly a mistaken idea that the use of arms must precede negotiations, as if there were no middle course between crouching obedience and open violence. *Demand firmly and insist upon the demands*, are the few plain words which define the whole course of procedure in negotiating with the Chinese.

“But here I anticipate the general outcry, What right have we to interfere with China, and force upon it a commercial treaty? I answer, What right have we to visit so many other countries, and to establish and improve political relations wherever such measures are practicable? Is China an exception to this general rule? “Yes; because her laws militate against placing commercial intercourse upon the firm basis of a definite treaty.” Men seem to forget that Chinese law is like wax in the hands of the rulers, who can mould it into any shape according to their will. But can the arbitrary measures of a despotic power, which are carried into effect against the best wishes of the nation, and which are at variance with natural and rational law, be so binding on foreigners as to paralyze all their efforts to promote an amicable understanding? I leave this question to the mature consideration of all those who are interested in its solution.

“To you, Mr. Editor, as the champion of the good cause, and friend of peace, with whom I most heartily coincide, I have only to address one request: I wish you to establish by facts and arguments, drawn from Chinese state papers and their code of laws, that even their own maxims and theory of government when rightly explained, are favorable to free intercourse, and that the unjust practice of excluding foreigners from their country has received strength from the timidity of foreigners themselves, who have hitherto considered the establishment of a free intercourse as an unpardonable incroachment on the dignity of the celestial empire. Your’s &c.,
A Constant Reader.”

LETTER II.

“Sir,—The late failure of the negotiations at Canton may have the effect of dampening the ardor for a commercial treaty with this empire, and many seem to recommend the conciliatory system, after this renewed instance of repeated failure. Submission to the Chinese laws for the security of trade and the peaceful enjoyment of its advantages, will be the general topic when the question of arranging our political relations with the Chinese is agitated. I would neither be the advocate of employing force, nor yet recommend the conciliatory system—the source of all our annoyances and failures. It is confessed that there has been something wrong on both sides, neither party has understood the character or designs of the other, and both have deemed their privileges in danger.

“For about two centuries we have been going round in a circle, and may perhaps return again to the old mode of procedure, unless we receive warning from this last occurrence and carefully avoid the errors of the past. It is not of men, but of measures, that past experience would lead us to disapprove. Yet, let us for a moment transfer ourselves to Europe, where these measures originated with men accustomed to the diplomatic intercourse of civilized nations; men, who having studied the works of French writers on China, are thereby led to distrust later statements which are totally at variance with the opinion of those scholars, who spent their lives in China, and were intimately acquainted with its government and policy. If now they look at the system hitherto pursued by the East India company, which at all events insured an annual supply of tea, and an item in the national revenue, they naturally incline to that course which will not by innovations jeopardize so large a source of benefit to the country. As a desire had been expressed by the viceroy that an officer should come to Canton in place of the former *taepan*, they could not hesitate to follow the hint, and certainly did not expect such a catastrophe.

“The Chinese local government has urged the necessity of first announcing the arrival of the superintendent, and then asking permission for him to repair to Canton. This appears to be a fair demand; yet if at the same time it be known that such application will meet with a refusal, it would be imprudent to enhance the difficulties by dilatory

measures. As regards obedience to the laws of the country, which in general cases is an imperative duty on every stranger in a foreign land, we have only to answer,—point out the real, existing laws. If we are referred to the regulations of ancient times as laws, we retort upon the Chinese government its own supineness in enforcing them, which shows either want of inclination to do so, or impossibility in executing them. So long as they remain a dead letter, regarded by no party as of practical force, it is quite absurd to urge compliance with them in particular cases. Then, when a regular code, not of prohibitions but of regulations, has been formed, and this ratified either by the foreign functionaries at Canton or at home, then and only then, the law becomes of effect. Now when edict on edict is issued, and even the imperial officers themselves regard them no more than we ourselves do, they have to blame themselves if their orders are slighted.

“The British representative in coming to Canton, acted according to the instructions of his sovereign. The hostile attitude which the Chinese authorities assumed immediately after his arrival, naturally irritated the feelings of a British peer; disunion amongst the foreign community encouraged the Chinese to press him harder and harder; the tried expedient of stopping the trade proved a powerful weapon, and completed the victory of the “*celestials*.” The case, in my opinion, would have been more aggravated, had not the frigates been ordered to Whampoa, but would have had a happier issue, if either they or their boats had found their way to Canton. The truth of these remarks, I apprehend, will not be doubted by any one who is conversant with the Chinese character.

“It would, however, be unjust to contemplate but one side of the affair. The old governor, who is doubtless a peaceable, indolent man, of the old school, and full of Chinese prejudices, might have referred lord Napier to Peking for permission to come up to the city, as there was time sufficient for deliberation before his reaching Canton. But we can imagine him greatly startled at the arrival of a British officer at Macao, and resolved to treat him according to circumstances, and as he pleased. The event must have been early reported to Peking, but as a weak government would prefer sacrificing the dignity of a single officer to bringing trouble on itself, we therefore presume that his instructions were couched in such ambiguous language as to leave all the responsibility on him; the burden of them may have been,—drive him away. But Loo possesses too little activity for such an enterprise, and I cannot but believe there were other actors in this scene, than the governor and foo-yuen. First, were strong edicts; next, petty annoyances; then, military preparations, and the stoppage of the trade. Had this last measure been met by making the hong merchants responsible for the demurrage, and for a course of proceedings which themselves advised, they would not have been so loud in enjoining obedience to their laws. But we have not yet learned to turn the effects of preposterous measures from ourselves upon their authors; we could not patiently wait till

both the hong merchants and the government felt the injury they had inflicted on themselves. There was waiting a hungry hoppo from Peking; a great number of merchants from the northern provinces, with their teas and silks; an empty treasury; and many ten thousands of the people at hand, who must starve, if no foreign trade was carried on. In these critical circumstances, the same men, who had proposed the embargo, when they perceived their own ruin inevitable by persisting in it, would have been first to solicit the reöpening of the trade. Yet this effect was lost by our own untimely, injudicious petitions. Thus we have ourselves accelerated the Chinese victory. Let us avoid a repetition of the same errors.

Your's very truly,
A Foreigner."

LETTER III.

"Dear Sir,—Having read in your publication, the Chinese edicts, bombastic and false as they are, I am sorry that all hope of an immediate rejoinder are cut off. The late failure is one of those events which for a short time cause a great deal of sensation, and are then gradually forgotten, till, in a few years, they are again repeated. I should not wonder if the whole should be viewed in England as all similar occurrences have been; that the same system of 'peaceable measures,' the cause of perpetual disturbances, should again be recommended and acted upon; that we shall hear only of moderation; and be told that there is nothing more to be done with the Chinese government.

"It is a fact, acknowledged by all parties, that the English ambassadors were received, treated, and dismissed as tribute bearers; and it is also undeniable that Great Britain, as well as other nations who send their envoys to Peking, is enrolled among the tributary states. The epithet of barbarians is not only admitted in the public documents issued at Canton, but by some foreigners, is defended as by no means implying anything disrespectful. Hitherto, the terms applied by ourselves to his Britannic majesty and his representatives, have differed from those which a Chinese would use when speaking of his own sovereign and a commissioner dispatched by him. These matters are upon record, and can be pointed out. Can we then wonder that a Chinese grandee refuses to treat with a British representative upon terms of equality, the only basis upon which things can be brought to a satisfactory conclusion? I wonder that this government is not aware of the power of Great Britain; but unacquainted with foreign affairs as the Chinese officers are, by what other means can they judge of them than by those which their records furnish? Can they be convinced by reading, of the existence of such a formidable power? Whatever may be the opinion held by others, it is to be hoped that no more such proofs will be inscribed upon their records.

"British residents complain justly of being ranked amongst barbarians, and kept like honorable prisoners. If we had endeavored to explode the sophisms upon which the contempt shown towards us is

founded, we should not now hear about barbarians. If we had exerted our mental superiority to the utmost, our condition would be different from what it now is, though we should still be regarded with an eye of jealousy. It is equally plain, that in repairing to Canton, our principal object is to trade uninterruptedly in the most advantageous manner. The British government also, desirous of the prosperity of its subjects in this distant quarter of the globe, entertains the same view; and gives a proof of its sincerity by appointing an authority to resist aggressions and settle disputes. The fear of either losing or hampering the trade, and thereby depriving the country of a great revenue, will dictate cautious measures, and sacrifice every thing to maintain it.

“We may say, with the Chinese officers, that we find upon examination, that the trade is to the mutual advantage of both parties. In losing it, the Chinese would suffer great loss in revenue, patronage, and the maintenance of tens of thousands of the people. Let the officers of government exert all their power to stop it, and they will be unable to do so, as has been sufficiently proved. As for the hong merchants, nobody will imagine for a moment, that they are desirous of hastening their own ruin by abstaining from trade and incurring debts. We have, in the late disturbances, accelerated our own defeat, by application to reopen the trade, and may be punished soon by a repetition of the same stoppage, since it is upon record that nobody can endure this, and that barbarians may be forced to any concession by having recourse to it. As it has been a source of much annoyance, and as conciliatory measures did not prevent it, I think it is time to look out for an antidote; and this is fully obtained by making the government or hong merchants, or whoever originates the measure, responsible for the losses or demurrage incurred. Whether there be few or many ships, once establish the system of responsibility, and make private or public persons answerable, there will be a speedy end to such annoyances. If however matters are put in such a position as to leave us no means of indemnification, we fight against wind-mills,— a useless task.

“The great system of Canton politics, is to annoy, and at the same time ent off all means of retaliation, and render the victim of their wrath odious to his countrymen, by injuring the whole body solely on his account. Let us learn from the Chinese how to act. As in the late affair, the hong merchants obtained the control of the trade, a joint application from all the foreign merchants to the governor that they should also bear the expenses and pay the damages, if approved by our commissioners, would have changed the state of things. If, in future, it should be the governor, hoppo, or any other dignified personage, make him responsible for his acts and the consequences of them to the emperor; but always stipulate the payment of damages in the meantime. This proposition will, I think, meet with the approbation of all parties; but if any one object to it, let him bear the losses himself.

“Trade flows in natural channels, and although it may be stopped,

it cannot long remain so. Suppose the local officers at Canton succeeded in stopping it, which at present is almost impracticable from various causes, the teas would be sold at those ports which are nearest to the country of its growth. How great soever the power of the Chinese government may be, it is unable to resist the clamor of multitudes destitute of food, or to curb the commercial spirit of the people,—as is on record. What should we say, if we could look behind the scene, and examine the motives, the fears, and the hesitancy of the Canton authorities? Nobody knows but themselves their responsibility, for they are mere agents, and stand in a slippery path. Make them responsible, and they cease to be formidable. The position of the emperor on his throne is by no means too secure. He became afraid for his capital, when two years ago, a merchant ship had ventured as far as Shantung. So long, however, as we identify Canton with China, opinions will vary on this subject. How far we can now expect the opening of the north-eastern ports, I will not undertake to say. Union, determination, and a firm resolve on the part of our government, will obtain for us a free intercourse. Instead of half-way measures, however, I think none at all far more desirable.

“One point more I wish to mention for the sake of humanity. To call a native a traitor, because he has intercourse with us, reflects a disgrace upon our characters. We might even forgive this expression, but if we see them fleeced, thrown into prison, and treated as the greatest malefactors, we surely ought to drop a tear of sympathy on account of their hard lot; even the best friend of the Chinese government and its system, will call this unjust. Is it not then our duty to join in remonstrating against the imputed treachery? Loth to better our own circumstances, we must intercede for the injured, if it were only to show, that though we have nothing to say in our own behalf, we still feel for the sufferings of others.

I am, My dear Sir,
Your's sincerely, R. C.”

LETTER IV.

“Dear Sir,—The proposal to form a commercial treaty with the Chinese government, at the present moment, after the late disdainful rejection by the local authorities of the highest advances towards a mutual understanding, and the forced abandonment of so desirable an object, may be considered untimely and gain little attention from your readers. However, I would request a patient perusal, confident that the matters treated of in this communication, will be interesting to the manufacturing and commercial public, who are concerned with China.

“There is reason to lament the repetition of errors which caused the failure of all former negotiations, the fate of which might have been read in Auber's history of intercourse with China. When this government shall once manifest its purpose to abide by the general usages established relative to international intercourse, then is every

other government and every foreigner bound to observe the same in all dealings with China; but while this government, neither in theory nor practice, acknowledges such sanctioned rules, then is no nation or individual bound to observe them with regard to China. For all such usages are of the nature of tacit contracts between powers or persons concerned; but a contract is not binding on the one party, where it is disclaimed by the other. To apply to the present case the rules of diplomacy which are sanctioned in Europe, relative to independent nations, is equally out of the question. An ambassador, or rather a plenipotentiary, ought to accommodate his course of policy in China to the existing prejudices and character of the people; and a representative ought never to be sent, unless with authority to act as unforeseen circumstances shall make expedient, and to carry his measures into effect. These remarks have been often repeated and as often disregarded; but the time appears now to have arrived when the road must be opened to more successful negotiation.

“It ought always to be remembered that the Chinese government is imbecile, and therefore suspicious of intruders, and trembling at a superior power; but want of vigor is compensated by its show and parade, designed to intimidate.

“Bombastic edicts are the first weapons; when these fail, recourse is then had to military operations, weak and contemptible, but at the same time so imposing, that one unacquainted with their tactics and ways may be deceived. They will insult so long as they meet no resistance, but when force is opposed to force, their courage fails, and they prefer concession to a doubtful struggle, in which, conscious of weakness and cowardice, they can never be victorious. The local government of Canton has also a further powerful expedient at its command, the stoppage of the foreign trade, a measure so injurious to the British interests, and at the same time so powerful, as to paralyze all efforts to resist oppression. Whenever any serious question has been agitated, whatever the commencement may have been, the termination has ever been the same; we have been going in one unchanging round. First, furious edicts, which were either disregarded or but partially obeyed; next, warlike preparations; and then, if a British man-of-war was at hand to support the demand of the foreigners, the stoppage of the trade followed immediately, and here the matter ended: we yielded, and the Chinese government proved victorious. However great a grievance a temporary stoppage of the trade may be to us, it is equally so to the Chinese; the revenues arising from it are necessary for the maintenance of government, and a continued stoppage would be the ruin of the hong and tea merchants. If our interests compel us to the removal of the evil at any sacrifice, equally are the Chinese urged to the same. If we could wait a little longer under the suspension of business, the proposals would come from them, and they would retrace the steps so injudiciously taken.

“It is unnecessary to expatiate on the late controversies; there was no new principle in them; but the Chinese showed more spirit be-

cause the risk was greater. They had to use all the means in their power to cover their own weakness, and they succeeded to admiration. Many would now advise to unresisting submission; but this course would be still more injurious to our interests than the collision has been. British commerce must now either be protected, or placed in the same condition as the Liutin trade, where every captain defends his own ship, and acts according to circumstances without any control. The expeditions to the north-eastern provinces, adopting a different diplomatic course, have maintained the honor of the British flag, humbled the pride of the imperial officers, and inspired a deference everywhere, not by shedding blood, but by adopting a steady course of resistance to encroachment. So much then has been proved by the experience of several years; but still it remains to be seen whether similar proceedings, upon a larger scale, will not have a similar result. But unless our government pursues different measures, and assumes the dignity of an independent state, the equal, not the tributary of China, it is quite idle to talk about a commercial treaty, of which this must form the basis. I have premised so much in order to avoid any misunderstanding, and shall now state my own views of the subject with all impartiality.

“The British trade with China is of an early date, but has never been so flourishing as at the present moment. With the extension of privileges to free traders who resorted to Canton from India, or who came indirectly from Europe, it has rapidly increased. Ten years hence its present amount may be doubled, and under the auspices of free trade, it may continue to extend until it has reached its highest level. Such are the reasonable prospects cherished of its progressive extent and influence; but at the same time there are obstacles, which our government alone can remove, and to it we look therefore for the production of such changes as sooner or later, must be indispensably necessary.

“If it be objected, that trade finds its own way, and flourishes most when least intermeddled with by government, I fully admit the maxim, so replete with salutary truth; but from applying it to the extension of our intercourse with China, we are precluded by the existing restrictions of one party. The question of free trade having two years ago been brought before the imperial cabinet, was very naturally, negatived; yet subsequent experience has been sufficient to convince us, that there existed no such rooted aversion as the fulminating edicts indicate; all that was wanted was a proper application at the highest quarter. As this however has been postponed hitherto, the occasional intruders have been able to effect very little towards a change in the politico-commercial system. The great risk incurred by every expedition proceeding to the north-eastern provinces is not compensated by the friendly reception accorded by the people; and if the opening of the trade be left to private adventure, many years will elapse ere its establishment. What heavy losses are to be suffered before enterprising men can obtain any satisfactory results, and how defective after all, such result must be, if we con-

sider the effects of single efforts in so vast a field? But if such measures for the improvement of our commercial relations by the arm of government were fraught with danger, or were likely to miscarry, then it would not be advisable to add another to the many fruitless attempts, alike expensive and futile. Nay, were our commercial relations at Canton upon a firm footing, we might hesitate to propose such a step; yet as we are now forced to come to a mutual understanding, in order to prevent future collisions, it is far preferable to commence negotiations on the largest scale; at once to demand the opening of all the ports. This will naturally stumble the wisest of the members of the imperial council.

“To set this matter in a clear light before the Chinese, I should like to see a treatise prepared, showing the reasonableness of the demands made on the part of the foreigners, and the advantage that would accrue to the imperial revenue from granting such demands. Every sophism that the Chinese functionaries may be expected to advance, (and they will surely bring forward not a few,) should meet with refutation in such a pamphlet, which at the same time should be free from all such ideas as (however conversant to us,) carry no conviction to a Chinese mind. A faithful description of the British empire should be added, in order to do away entirely all claim to the homage of the king of England. Though such papers are to be regarded as distinct from any official documents, yet they should precede the negotiations, to extinguish the prejudice, and remove the ignorance, which are calculated so much to enhance the difficulties. Let them be distributed amongst the most influential members of government at Peking, that they may fully inform themselves upon the subject, and no longer will the weapons of fallacious argument, already sufficiently answered in those treatises, be resorted to. This, I consider, a reasonable mode of procedure, of which no experiment has yet been made, and which at all events will not be injurious.

“It is not desirable to have merely a British envoy, but rather a plenipotentiary, firm of purpose and strong of nerve, armed with discretionary powers, and able to command respect. Such a personage may effect much, whilst any mere *chargé d'affaires* must sooner or later fall a victim to Chinese arrogance. Let him advance no condition which he is unable to maintain to the last; having once adopted a course of measures, after mature deliberation, he must either persevere, or be prepared for the total failure of his mission. Negotiations ought to be carried on upon a basis of the strictest equality of the two empires: even a name, a form, be it ever remembered, is of importance in treating with a nation ready to take advantage of the most trivial circumstance to defeat the grand object. If I may be allowed to express my own opinion, there is only one way of succeeding—“that of leaving the haughty government no alternative, but to hasten the conclusion of an amicable arrangement.” If we have no hold upon them, they will devise a hundred stratagems to escape our importunate demands. The fewer the subjects of nego-

tiation the better, and they may perhaps be brought under such general heads as these,—a regular tariff, freedom of the trade with all the ports of the empire, liberty of person, security of property, and just laws in regard to foreigners, immunity of the native merchants, the permanent residence of a British envoy at Peking, &c. These points must be minutely defined, and should not be urged in the form of petition, but asked in return for the privileges granted, unasked, to the Chinese colonists and traders, who are permitted to repair to every part of the British empire. Every evasion may be met by the answer, “these are the orders of my sovereign, from which I may not deviate a tittle.” Such firmness carries greater force of conviction to the Chinese than the best diplomatic arguments; but this assertion once made must never be revoked; in short, the less that proof by words is resorted to, and the more it is shown by incontrovertible facts, that the plenipotentiary is an immovable man, the greater will be his success.

“A naval or military officer of high rank, who can measure himself with the Chinese ‘great officers and ministers,’ and awaken respect by his external appearance, is the person most likely to carry his point, if the whole expedition which is sent up to the Pih ho is entirely at his disposal. All the men of his train should be picked men, in stature as well as in courage; knowing the effect which pageantry has upon the Chinese mind, his whole equipment ought, in external appearance, to be worthy of the great sovereign who sends him. It is not to be desired that the mission should proceed to the capital in Chinese boats, but rather in their own; and it should always be made a rule to be entirely independent of the Chinese government. The vessels of war which convey them, ought not on any account to leave the mouth of the river. It may be objected that there is no shelter for shipping; but there is good bottom for anchorage, and no high sea. Northerly winds alone, which cannot endanger them, blow strongly, but typhoons are entirely unknown; moreover I conjecture that there is good anchorage eastward of the Pih ho, and it would be worth while to ascertain the fact. Between the plenipotentiary and the squadron a constant communication must be kept up; to which of course the Chinese government will object, but which should be insisted upon.

“The plenipotentiary should communicate the object of his mission to his imperial majesty only, and steadily refuse to hold any diplomatic intercourse even with the highest officers of state, before an audience be granted him. If the court is not awed, the *kowtow* will be proposed as the theme of endless dispute; but a proper answer to all might be: “I come to demand, not to petition; the respect due to so great a monarch as his imperial majesty shall be fully shown; but as I am not here to learn court ceremonies, and the rules of politeness, I waive the question entirely, and shall regard any further application on that subject as an open insult.” Probably a hundred excuses will be made to postpone the time of audience till a sufficient force may be collected to alarm the British representative, and there-

fore it may be expedient, in order to bring out a categorical answer, to fix a limited time for waiting, and to abide by this determination; at the same time warning them not to provoke by a useless military parade, for which we are sufficiently prepared; for nothing is more conducive to a happy issue, than to anticipate all their stratagems, and thus defeat them in embryo. Though often deeply laid, experience will give expertness in penetrating their designs and detecting every imposition.

“I have thus given a few outlines of my views on this important subject. Could I persuade myself that any gentler mode of obtaining a commercial treaty were practicable, gladly would I be its advocate. But believing that this resolute course of procedure will avert more serious consequences, which naturally must arise if there be no mutual understanding between the two governments, and that it will be productive of no serious evil, I do not hesitate to propose it. The prize to be won is great, and deserving our earnest endeavors to obtain it.

“Let us hope that Canton will no longer be the “Ultima Thule” of British enterprise and negotiation; for if otherwise, matters must be regarded as past remedy, and it must be the desire of all to have them left undisturbed *in statu quo*. If the British nation be however actuated by the spirit that characterizes her in every other quarter of the globe, both the government and individuals will push the trade and intercourse. In all diplomatic transactions, it ought to be distinctly stated, that the English merchants are a class of men, who as such, have no share in the affairs of government. Pending the negotiations, every infringement on the privileges of the Canton trade, either by arbitrary regulations or stoppage of trade, ought to be regarded as an act of hostility. A declaration to that effect would act as a powerful check upon the local government; but we should leave them entirely in the dark as to our future proceedings, and cut off all their hopes of intermeddling with our political affairs. Regarding the present as perhaps the most propitious moment to commence negotiations, it is my earnest hope, that all foreigners may view the subject as one common cause. The Chinese government ranks all foreigners under the general head of barbarians, and knows no difference, treating them all with indescribable contempt. Any advantages gained will be common to all, and the subject, therefore, calls for the coöperation of the whole foreign community.

A Wellwisher.”

ART. II. *Remarks on British relations and intercourse with China.* By AN AMERICAN MERCHANT. London: 1834.

Journal of three voyages along the coast of China, with notices of Siam, Corea, and Lewchew. By Charles Gutzlaff. To which is prefixed an introductory essay on the policy, religion, &c. of China, by the Rev. W. ELLIS, author of "Polynesian Researches, &c." London: 1834.

With pleasure we hail the appearance of every new book, pamphlet, or other document, however 'unpretending,' provided nevertheless, it is fitted to inform the minds of individuals and to influence rightly the measures of government, with reference to this empire. That both the works, the titles of which stand at the head of this article, are of this description, no one, who has taken the trouble to read them, can doubt. As the first and the last of the three journals of Mr. Gutzlaff, were originally published in the Repository, and the second noticed at considerable length in connection with Mr. Lindsay's report of proceedings in the ship Lord Amherst, (vol. II, p. 529,) our chief object in bringing forward the work here is, that we may have an opportunity of noticing some of the remarks of Mr. Ellis, which we shall do in the sequel. But first let us briefly review the 'remarks' of the 'American Merchant.' These are directed to the present state of intercourse with China, the origin of the governmental restrictions, the character and the extent of its power, its former systems of intercourse (*non intercourse*), 'and the new plans proposed for its future regulation and improvement.'

"We look back with a kind of regret," says the Merchant, "to the time when the sovereign of China was ready to welcome the foreigner to a country where he was himself a stranger. We lament the causes, which at a later day, so completely banished the arts, and civilization, and religion of Europe, that neither merchants nor ambassadors, have since been able, by private influence or public authority, to effect their revocation. At the same time, we find these recollections of little use, and we turn as from a closing volume, to that new one which is now opening, and in which, are soon to be recorded events, deeply affecting the unconscious inhabitants of eastern Asia. Unfortunately, the lapse of time, which has carried with it opportunities and advantages, has left the objectionable parts of Chinese national policy and character unaltered. In the nineteenth century, after two hundred years of intercourse, the British nation find their relations with China unintelligible and intolerable. They have extended themselves over vast regions in America, Africa, and Asia; peopling some, civilizing others, drawing benefits from all. On China only, have they failed to make any impression. Nor is this failure one of minor importance. The country it respects is the controlling nation in Asia beyond the Ganges. Its own territo-

ries embrace the rich dominions of many dynasties, the patrimonial possessions of the reigning family, and those successive acquisitions by conquest, which have carried its supremacy almost to the shores of the Caspian sea, and the borders of British India. Whatever concerns so great a community cannot be unimportant. Nor in the present case, looking forward to a permanent and honorable intercourse, do we believe success to be beyond expectation. It is, undoubtedly, within the ability of the British people, to change the harsh, absurd customs of China, into laws, such as should regulate the intercourse of Christian nations."

Were we to judge from the general indifference of the people of Great Britain, in regard to China, we should be led to conclude that the nation had no intercourse with this empire. A sum exceeding £3,500,000, which is the annual revenue to the British government arising from the tea trade alone, is not to be overlooked by that or any other government; but neither that nor any other amount of *revenue* should prevent either the government or the people from having a just view of the evils connected with the present state of the intercourse with China. In true mercantile style, the 'Merchant' recounts these evils, and shows how they affect not only the residents in China, but the consumer of teas and the manufacturer in Great Britain. And "it need hardly be added that this is not merely a question of private grievances and mercantile impediments. It must be seen to involve the relations of Great Britain with one of the most extensive and important empires of the earth. It even goes far beyond all considerations of an interested political nature, and is evidently identified with the well-being of a great portion of the human family."

Our author's second topic of remark is 'the origin' of the existing evils. This he finds, not in the character of the people, but in the political creed of the government. And in referring these evils to an official origin, he raises another inquiry, Whether to ascribe them to the ignorant arrogance, or the jealous fears of the government? "Individual Chinese may be, and often are afraid of Europeans, but the government is not:" so said the select committee in 1789, and the sentiment has been constantly repeated to the present time,—and chiefly by those who have been entirely ignorant of the merits of the case. "Great alarm is felt of the ambitious views of England:" so said Mr. Marjoribanks in 1833; and the late voyages along the coast of China, and the collision with the local authorities during the last summer and autumn have demonstrated the truth of his assertion. In the view of the American Merchant, "it may be equally correct, with either of the above suppositions, to consider these sentiments as operating alternately, if not with combined force. To regard the Chinese government as trained to haughtiness by the weak servility of adjoining states, yet half awakened to jealousy by the pretensions you [the government and people of Great Britain] have put forward; alternately acted on by the traditional inferiority of other nations, and the dread of their growing intelligence

and strength; their concessions and submissions at one time prolonging the dream of her superiority, at another, disturbed in it, by the report of their power." But very different means are required to allay apprehension and to remove contempt: yet, in either case, "*the British government cannot err in exhibiting itself to eastern Asia, in an attitude too commanding to be despised, and too moderate and generous to awaken just apprehension.*"

On the character of the Chinese government, the Merchant touches very briefly; then proceeds to remark on the modes of intercourse hitherto existing between China and other nations; and, without entering on a historical account of this subject, comes at once to 'the different systems followed by the Americans and other private merchants, and by the supercargoes of the late East India company.' We will quote his own words:

"In the first place, the American merchants recognized, in their consul, a national representative, fully empowered to hoist a flag and wear a uniform, but strictly enjoined not to get into difficulty nor to spend money. Though sincerely attached to their government, they knew that, popular and domestic in its measures, it would, in case of collision at so great a distance, support them but feebly or avenge them too late. They therefore relied on themselves, and made for themselves the best terms obtainable. The consequences were, that at one time we find them gaining important advantages by innovation, and establishing them by importunity; at another, involved in disgraceful concessions. As an instance of the former kind, we may give the case which happened a few years since, when the influence of the East India company was exerted at Canton to bring back the trade in manufactures and miscellaneous articles to the hong merchants. The American residents were, however, unwilling to lose the valuable competition of the native dealers, who had risen up in this branch of business, and after repeated petition and reference to the local authorities, a trade, then depending on usage, received a legal sanction. As an instance of the latter kind, it is enough to mention the surrender of the unfortunate Terranova.

"The fact that their position is at this moment as favorable as that of any other residents in China, is a clear comment on the assumed merits of the East India company in preserving unimpaired the commerce of the country. The representatives of that powerful body, unaffected by those fears of loss the private merchant feels when he acts for himself, and his views of duty, when intrusted with the property of others, have naturally assumed a higher stand. We do not deny that they have often checked the local authorities; but, on the other hand, they have supported abuses, and have stopped the progress of innovation. Many gradual and beneficial changes might have resulted, had the company's servants been permitted, from time to time, to try the expedients proposed by them for the common benefit. But whether commercial advantage, or national honor, or personal gallantry dictated these propositions, the answer of the court has been, 'We sanction no such experiments.' In extenuation

it may be said, that having claimed the merit of supplying, at high prices, an increasing demand for teas in England, the East India company were bound to guard, in the first place, against a failure in their annual importations. These supplies have certainly been preserved. But instead of referring this to the 'judgment, discretion, and influence of the East India company,' it would be far more candid to account for it thus:—'There is no wish, on the part of the Chinese government, to cut off commercial intercourse with other nations. That government derives revenue from it. The people of the country are deeply interested in it. The profits of the merchants are bound up with it. The local officers on whose representations the supreme authorities act, are supported by it.' If such a wish had ever existed, no reason can be found in the 'conduct' or 'influence' of the representatives of those nations, why it has not been terminated, at any moment, and with every aggravation. These remarks are not made from any hostility to the East India company. We listen to their praises without objection. We would even join in their requiem, were it possible to do so, without virtually crying, 'Long live their system.' We would not have that system perpetuated, because it neglected, or discouraged, some of the most important means of influence, and limited itself to drawing annually from China such quantities and qualities of teas, as would figure best in the quarterly declarations.

"These observations on the two different systems, and the amount of influence exerted by them in Canton and its vicinity, may be extended to embrace that of all the foreign residents collectively. And then their position and general state hitherto appears to be illustrated by nothing else, better than by the site and keeping of your zoölogical gardens. They, the inmates, have been free to play what pranks they pleased, so that they made no uproar, nor escaped from confinement. The keepers looked sharply after them, and tried to keep them quiet, because annoyed by the noise they made, and responsible for the mischief they might commit if they got at liberty. They might do what was right in their own eyes with each other. The authorities of China did not expect from wild and restless barbarians, the decorum and conduct, exemplified in their own great family.

"In confirmation of these views, it may be stated that the situation of foreign ships, arrived at Whampoa, and separated by seventy miles of intricate navigation from the coast, is nearly as helpless, as that of the dismantled, rudderless Dutchmen in the harbor of Nangasaki. The supercargo lands, enters within all the lines of jealous observation drawn around the seat of foreign commerce, and takes up his residence at a distance of twelve miles from the shipping, under a surveillance that controls even his daily subsistence. In reference, then, to past triumphs in China, we may make this acknowledgment. Sometimes we have employed persuasion or money; sometimes the native merchants, also interested, have pleaded or bribed for us; sometimes the local authorities have reached, in their

resistance, the point where further contest would criminate them with the supreme government. Here is the history of our successes."

We turn now, with our author, to the 'new plans' for the regulation and improvement of the intercourse with China. He first considers the '*negative system*,' the practical import of which is this: 'No nation has a right to interfere with the internal administration of another nation; therefore the merchant who visits China must submit to be bamboozed, and the trader to the Feejee islands must not refuse to be killed and eaten. Without demurring to this definition of duty, we will only point out some difficulties attending unconditional submission in China. They arise partly from the fact, that the written laws are at once minute, vexatious, contradictory, and severe. A scrupulous forbearance would forbid the foreigner to pass the threshold of his factory, without permission. In other cases, he will find himself equally entrapped, by obedience or disobedience. Besides, there is a great deal of declarative legislation, directed rather to the dispositions than to the actions of men—to prevent particular deeds, rather than to punish them. And, if the administration of the laws were always perfect, the penalty of their infraction would fall on the foreigner, in the very act of learning that to study them is forbidden! These are some of the difficulties incident to passive submission in China. The effect of such submission would be, not to destroy the existing commerce, but to put an end to all hopes of a well regulated intercourse.'

Against the occupation of insular stations on the coast of China several objections are stated, the chief of which is this. "The departure of the foreigner withdraws a most useful and necessary intervention. Now we give the Chinese credit for more individual intelligence and courage, than is usually granted to that 'ignorant and timid' people. But there is no standard of principle, no sense of common rights and natural duties, no associated effort or strength, among them. This is the case in a good cause, and still more so in a bad one. In fact, whether right or wrong, they are sensible of their inability to oppose their rulers, and consequently always shun contact with them. Thus the outside merchant prefers that the foreign purchaser pay the export duties on the article purchased. And in the same way, on opium delivered at Lintin, the smuggler pays to the captain of the ship, a fee of one dollar per chest, for the use and behoof of the naval junks, stationed there to prevent the traffic. In this case, we see the preventive officer, confiding in the foreign captain, to guard him from dishonesty in his countrymen, and the native, shielding himself from collision with his own rulers, by the same interposition. The removal to insular stations, of course, leaves the poor native to bear the whole brunt of the contest, with a government impotent abroad, but strong at home, in an unlimited power over the lives and properties of its subjects."

Our author adverts to another "set of measures, hinted at, though never proposed openly; 'the resort to force, in extorting concessions from the government of China.' We advert to such measures

as others have done, merely that we may lose no opportunity of deprecating them. It is true that the Chinese nation, notwithstanding its haughtiness, is quite defenseless. Its coasts are hardly safe from piratical incursions. Its sovereigns are of foreign extraction, and therefore disliked by multitudes. It may be true also, 'that a word from so powerful a government as Great Britain, addressed to the people of China, would dissolve the government.' But who would be found ready on these accounts 'to cut up the customs of China with the sabre,' or 'to trample down her institutions with cavalry,' or 'to carry our points and her cities by storm.' Nor would it be more easy to find men willing to be the instruments of anarchy and civil war. All such measures are clearly forbidden by expediency, as well as by every sense of justice. Hostilities could not fail to convert the now friendly people of China into hosts of enemies. And if British influence were exerted to establish a new dynasty, the authors of the change would occupy a place, scarcely less envied and hateful, as the real usurpers of the empire."—"It is unnecessary," he adds, to carry the subject any further.'

If by a *resort to force*, in extorting concessions from the government of China, the American Merchant means a declaration of war, and an invasion of the country with a view to conquest, we agree with him in 'deprecating' such a procedure. Near the conclusion of his remarks, he says: "Whoever has had patience to go with us thus far, will have seen that we do not entirely concur in the plans proposed for future intercourse with China. Nor, in remarking on the probable powers of the new commission, have we regarded them as extending to meet the whole question. We have not given the opinion that the commission should at once *demand* a free trade, and along with it, a Magna Charta for, and in the name of, the Chinese people. On the contrary, we have asked only, that the commission exert itself, to *vindicate* the character of the nation." How? By what means? "To go on, as hitherto, is to *do nothing*; for as yet nothing has been done. In giving the opinion, that, notwithstanding all this, 'the British people could, undoubtedly, change the harsh, absurd customs of China, into laws such as should regulate the intercourse of Christian nations,' we regarded as their instrument, and the *only* possible instrument, the diffusion of useful knowledge and Christian truth. We have not, for this reason, called on the government by name, because *justice* and *protection* are its department, and not active benevolence."

Is it the proper duty of the British government to secure the administration of justice, and afford protection, to its subjects in China? How? And by what means? 'Unreserved submission to Chinese dictation, and the hope of evading existing restrictions by resorting to insular stations' are both out of the question; and "justice and expediency forbid the resort to force." Where and in what way, then, is the British subject to obtain justice and protection? Can nothing be effected by a direct communication with the court of Peking, or by establishing a regular intercourse on the basis

of a formal treaty? On the first point our author says: "We have seen that the emperor of China cannot be approached by embassies. To send them, is only to confirm him in a false superiority, and to give another precedent of refusal, to be cited by his successor." With reference to the second, he says: "There is, however, one treaty which the Chinese government may be very ready and glad to make with Great Britain. The same it has made with its northern neighbor. If ever your Indian possessions come to touch directly on the frontiers of China, it will engage, most seriously, that its people shall on no account pass your borders, if you will never pass their's. Until then, we have reason to doubt the *possibility* of commercial treaties, and along with it, the utility of embassies."

Shall foreigners resort to the smuggling system? Let us hear the Merchant's conclusion on this question: "We readily agree that the lowest instrument in a smuggling trade may be so reckless of a miserable existence, as to be deterred by no fears of any punishment. But the conduct of a great trade like the foreign trade with China, now amounting in imports and exports to sixty millions of dollars annually, requires also men of capital and character. We question if such men would be found willing to undertake it. The conclusion is that a universal smuggling trade, though carried on in defiance of government, would fall into such hands, and be attended with such charges, as to prove a bad exchange for the existing commerce."

What then is to be done? Embassies will not do. Smuggling is condemned. The occupation of insular stations is impracticable. Quiet submission is intolerable. Treaties are impossible. And justice and humanity forbid the resort to force. In this view of the subject, the American Merchant says he has 'only to ask, that the British authorities in China will exert themselves, to *vindicate* the character of the nation they represent.' And he adds: "We trust the talents and influence of every individual (composing the new commission) will be devoted to the improvement of the existing intercourse. Many eyes are upon them, for they are holding some of the most important places in the gift of their sovereign, or at the disposal of Providence. They can do much; but another and more powerful instrumentality must be called to their assistance." And what is this instrumentality? "The diffusion of useful knowledge and Christian truth." This is their instrument, and "the *only possible* instrument" which may be brought to their assistance. At the same time our author takes it for granted, what no one can deny, that it is the duty of the British government to afford protection and secure justice to its subjects in this country. Thus, if we have rightly understood his remarks, he has succeeded to admiration, both in exhibiting the *difficulties* which encompass the intercourse of foreigners with the Chinese, and in defining the *objects* necessary to be obtained in order to regulate and improve that intercourse. But having conducted us thus far, he has left us at the very point where aid was most needed. We know that the diffusion of knowledge and the dissemination of truth—political, social, religious truth—among the Chinese, are

means without which China can never take its stand among the free, enlightened, and friendly nations of the earth.

But how is truth to be disseminated among the Chinese? Except "to eat, drink, sleep, buy, and sell," no foreigner is allowed to reside within the dominions of the great pure dynasty. In what way then is knowledge to be diffused? We would have the 'British public,' (and *others* too,) 'awakened to a sense of common interest and Christian duty; and for so great an object, enter on the contest.' But how? The Merchant seems to have felt this difficulty; and hence in a note to his remarks, he says: "In deprecating a general smuggling trade, we do not mean to give an opinion against the late voyages along the coast. In the present state of intercourse, *no other* means can be employed to affect the people, and through them the government of China. We do not profess the creed of unlimited submission, and therefore claim an exemption on *some* points. Only let this be done with a regard to *consequences*. Let us hasten, by *every effort*, the time when the people of China shall no longer have to obey laws destructive of the dearest rights and interests, or expose themselves, by their infraction, to all the penalties that should attach only to crime." On 'some points,' then, submission is right; on others not: with this opinion we agree. We allow, also, that it is our duty to hasten, 'by every proper effort,' the time when the people of China shall no longer have to obey laws destructive of their rights and interests. But that "*no other* means can be employed to affect the people, and through them the government, of China," than voyages along the coast, we cannot admit. To ourselves, (and we think, to all others who are fully acquainted with the subject, not excluding those engaged in the trade,) there seem to be very great objections against the present system of voyaging along the coast: yet such has been, and such is still, the state of things, as to render that system expedient. But surely there is a better system, and other and more direct means which *can* be employed to affect the government of China. Our author deprecates 'a resort to force,' and so do we, unless 'this be done with a regard to consequences;' but when force is necessary to secure justice, to afford protection, and 'to vindicate the character of a nation,' such a resort will never be condemned either by him or us.

In the present attitude of the Chinese empire, no government can maintain an honourable intercourse with it, without a resort to force; and for the attainment of the very objects specified by the Merchant, namely, justice, protection, and the vindication of national character. On this point we think, he has not been sufficiently explicit. He ought to have told us how knowledge and truth can be disseminated, justice secured, protection afforded, and character vindicated. We do not attribute to him any inconsistency in his remarks; but by his brevity on some points and by stopping where he did on others, we think those who are not most thoroughly acquainted with the anomalous policy of the Chinese will be misled. What he has said in reference to the British government—the new commission, we will re-

peat as equally applicable to every other government. 'It should not meddle too often with the affairs of the resident merchants. They have been accustomed to an odd mixture of constraint and liberty, and would not willingly have the one taken from them and the other left. But above all, it should ever keep in view, that Great Britain 'can gain nothing, even by ruling China, beyond free commercial intercourse.' If these be the true interests of the British nation, the commission will be most careful never to overleap them. Remembering that it is not new territory that is wanting, but new fields for industry, it will not awaken the jealousy of other states, by seeking exclusive privileges, nor renew even in distant causation, the series of usurpations which make up the history of European commerce with the East.'

That the Merchant does not mean to forbid "the resort to force, in extorting concession from the government of China," under all circumstances and without any exceptions, is further evident from the fact that he approves of the late voyages along the coast. We do not mean to insinuate that, in the prosecution of those voyages, there has been an unlawful resort to force. But how have those enterprises been conducted? Were not the Lord Amherst and the Sylph well manned and armed? And wherever they went, were not the local authorities set at defiance? How did the voyagers gain admittance to the taoutae's great hall of justice, in the city of Shanghae? And what was the result of all this experience? "Compliance begets insolence; opposition and defiance produce civility and friendly profession." Suppose now, (what we have reason to fear will soon take place,) that ships, 'well manned and armed,' but without able interpreters and not under the command of the most humane officers, find their way into the northern ports; and that collision takes place, homicides occur, and innocent persons are seized by the Chinese authorities; what will be the consequences? If we were sure that foreigners, thus coming in contact with the Chinese, would always act justly, we should have less fear as to the results of voyages and collisions; and should not be so desirous that a well regulated intercourse should be immediately substituted for the present system of smuggling, carried on in defiance of the Chinese government.

We have only one more topic to notice, and then we will lay aside the pamphlet before us. "After having disclaimed for the American government" says the Merchant, "any part in the affairs of eastern Asia, we must be allowed to reserve to the American people, the right of coöperating there, in every laudable enterprise, with the people of Great Britain." Again he says: "So far as improvement with China is to be effected by the influence of any government, its accomplishment rests with the government of these [the British] islands. The other nations of Europe, Russia excepted, have little or no intercourse with that empire. And nature has interposed insuperable barriers between Russia and China, in the shape of lofty mountains and vast deserts.—The American merchants may be

thought formidable as commercial competitors: but the government of the United States is strictly principled to domestic policy. Its measures will soon be decided, all of them, on the banks of the Mississippi." And yet again: "We turn now with pleasure to the wide fields of the eastern commerce, as those from which England may derive new means of real and relative greatness. We ask her to take for herself, the first fruits and the best fruits, but to leave to the merchants of other nations, some gleanings of the abundant harvest." But why invite England 'to take, for herself, the first fruits and the best fruits,' from the wide fields of eastern commerce? And why disclaim, 'for the American government,' any part in the affairs of eastern Asia? Let those who can, answer these questions.

We turn now to the brief notice of China, given by the "author of *Polynesian Researches*," as an introductory essay to the journals of Mr. Gutzlaff. As a whole, the notice is well executed; and exceedingly well fitted for an introduction to the journals. There are two points in it, however, which are not very strictly accurate; one of which elevates the Chinese above, the other sinks them below, their proper rank.

"As a nation," he says, "unacquainted with those models of benevolence and kindness which the Bible presents, and those motives of peace on earth and good-will among men which it implies in the heart, they exhibit an urbanity of manners and a courtesy of behavior, highly commendable; and in *some* respects, a degree of *refinement* and *civilization*, *beyond* what has been attained by the *most intelligent* and powerful nations of the earth." Again: "According to Nieuhoff and Kircher, quoted by Mr. Fisher in the '*Gentleman's Magazine*,'—who states that the Chinese have evidently been for centuries *in advance* of the nations of Europe,—*education* is more general, and, in *some* respects, *better* conducted in China than it was when the account was written [1669], or *now* in any other country." And again, speaking of the system of public literary examinations, he says: "This has created such a general competition for literary distinction, that the public reading of essays, prepared for this purpose by those by whom they are read, is an exhibition of *almost constant* occurrence, and takes place at least *twice* in *every* month in *all* the principal towns of China."

In what respects the 'refinement,' 'civilization,' and 'education' of the Chinese are beyond what has been attained by any other nation, we are utterly unable to conjecture. The *only* public reading of essays in China, of which we have any knowledge, ought indeed, according to the laws, to take place 'twice every month in the principal towns;' but at present it is wholly neglected, except in the 'provincial cities,' or capital of each of the provinces. Besides, the 'essays' read on these occasions are not prepared by those who read them; but are selections from the 'sacred edict,' a part of which was written by the emperor Kanghe, a part by his son, Yungeling, and a part by a 'salt mandarin' of Shense. Nor, even in the provincial

cities do the people often attend "this *political preaching* of the mandarins." Such was the opinion expressed not long ago by the late Dr. Morrison; and we know it to be correct. And so too his opinion on education, as quoted by Mr. Ellis, that "not more than one half of the community is able to read," we believe to be correct; and the counter opinion, that even 'now,' education is more general, and, in some respects, better conducted in China than in any other country, we believe is very erroneous.

Infanticide is the other and last topic, which we have now to notice. "This practice is carried to such an extent, that it may almost be said to be patronized by the government, which does not interfere to prevent it, and therefore may be said to give it countenance. It is, according to Barrow, tacitly considered a part of the duty of the police of Peking, to employ certain persons to go their rounds at an early hour in the morning with carts, in order to pick up the bodies of such infants as may have been thrown out into the streets in the course of the night. No inquiries are made; but the bodies are carried to a common pit without the city walls, into which all those that are living, as well as those that are dead, are said to be thrown promiscuously. The Roman catholic missionaries attended at the pit daily, for the purpose of rescuing some of the victims, and bringing them up in the Christian faith. Mr. Barrow observes, that those of the missionaries with whom he had daily conversation during a residence of five weeks within the emperor's palace, assured him that the scenes sometimes exhibited were such as to make the feeling mind shudder with horror. Dogs and swine are let loose into the streets of the capital at an early hour, before the carts go round." Barrow gives the average number of deaths as about twenty-four daily, or nearly nine thousand for the capital annually, and supposes an equal number are thus destroyed in other parts of the empire. This number is reduced by the fact, "that in Peking, infants who have died, or are still-born, are exposed," to avoid the expense of burying them. This, Mr. Barrow, "supposes may reduce the number of murdered infants to four thousand in the capital." We have made many inquiries with a view to learn the truth relative to this statement; but cannot ascertain that the crime is more prevalent in the capital than it is in the other great cities of the empire. From the situation and character of the people in Canton, there is reason to suppose that infanticide must be as frequent here, according to the number of inhabitants, as in Peking. But in this city such exposures are very rarely seen. We will never knowingly conceal aught of the cruelties and sufferings of the Chinese; but until we have better evidence than that adduced by Mr. Barrow, and quoted without contradiction in the book before us, we cannot believe that dead infants are carried out of Peking in cart loads daily; or that dogs and swine are let loose in the streets in the morning (to devour them,) before the police carts go round!

ART. III. *Negotiations with China: relative rights and duties among nations not acknowledged by the Chinese; evils of the present state of intercourse; duty and interest of the western nations with regard to China; remarks on the course the British, and other nations, ought to pursue.*

During the long period which has elapsed since an intercourse was commenced between Portugal, Spain, Sweden, Denmark, Holland, France, England, and other nations of the west on one side, and the Chinese on the other, negotiations, becoming the character of great and independent nations, seem never to have been undertaken. Numerous envoys, legates, ambassadors, &c., have been sent from Europe to the court of China. They have been fitted out at great expense, and have usually been men of great abilities: but they have always been considered by the Chinese as *kung sze*, 'tribute bearers;' have frequently been treated with neglect and indignity; and after all have effected little or nothing for the benefit of those who sent them, or for the world. Two or three of these missions will afford us a tolerably correct idea of the whole.

In 1655, a Dutch embassy was sent from Batavia to the 'great khân.' Peter de Goyer and Jacob de Reyser, 'merchants,' were chosen for that purpose. Their train consisted of fourteen persons; viz. two merchants, six writers, a steward, a surgeon, two interpreters, a 'trumpeter,' and a 'drummer.' They took with them also two other merchants, to take care of the 'traffic' at Canton, while they were gone to Peking. Their 'presents,' i. e. *kung muh*, 'tribute,' consisted of several rich pieces of woollen cloth, fine linen, several sorts of spices, coral, little boxes of wax, perspective and looking-glasses, swords, guns, feathers, armor, &c. The object of their mission was to establish a 'firm league' with the emperor, and obtain a 'free trade' for the Dutch throughout his dominions. Having arrived safely at Canton, after some months delay and severe extortions here, they were graciously permitted to go up to Peking; but were not admitted to the emperor's presence till they had performed the nine prostrations before the 'dragon throne.' At length, they were admitted to the palace, where they waited all night in an open court, in expectation of seeing his majesty early the next day. In the morning, the emperor mounted the throne, and 'after sitting in state for a quarter of an hour,' the ambassadors were ordered to withdraw from his presence, without his having spoken to them a word. They were then presented with some gifts of 'silver damask,' 'cloth of gold,' &c., and forthwith ordered to repair to the court of ceremonies to receive the emperor's letter to the governor-general of Batavia. This ceremony was performed in great silence, and throughout the whole no mention was made of 'Dutch negotiations.'

The emperor's letter was as follows: "The king sends this letter to John Maatzniker, the Dutch governor-general of Batavia. Our

territories being as far asunder as the east is from the west, it is with great difficulty that we can approach each other, and from the beginning to this present, the Hollanders never came to visit us. But those who sent Peter de Goyer and Jacob de Keyser to me are a brave and wise people, who in your name have appeared before me, and brought me several presents. Your country is ten thousand miles distant from mine, but you show your noble mind in remembering me; for this reason my heart doth very much incline to you; therefore I send to you—[here the gifts are enumerated]. You have asked leave to come to trade in my country by importing and exporting commodities, which will redound very much to the advantage of my subjects; but as your country is so far distant, and the winds on these coasts so hoisterous as to endanger your ships, the loss of which would very much trouble me; therefore if you do think fit to send hither, I desire it may be but once every eight years, and no more than an hundred men in a company, twenty of whom may come up to the place where I keep my court, and then you may bring your merchandise ashore into your lodge, without bartering it at sea before Canton. This I have thought good to propose for your interest and safety, and I hope it will be well liked of by you; and thus much I thought fit to make known to you."

The ambassadors having completed their 'negotiations' at the court, came back to Canton, where they were obliged to submit to fresh extortions from the local officers, were insulted by the populace, and one of their interpreters was murdered. After a remonstrance from the ambassadors, the following 'ultimate decree,' was published by the emperor: "To the kingdom of Holland, health and peace, which out of its cordial love to justice has *subjected itself* to us, and has sent ambassadors through the wide sea to pay us tribute; we, nevertheless, weighing in our mind the length of the voyage, with the dangers incident thereto, do heartily grant them leave to come once every eight years to pay their tribute to this court; and this we do to make known to the universe our affection to the people of the remotest parts." Noways dispirited by their ill success in 'negotiations' at Peking, and by their expulsion from Formosa in 1662, a 'magnificent embassy' was dispatched to the emperor Kanghe, in 1664. The lord Peter van Hoorn, privy counselor and chief treasurer of India, was chosen ambassador. His suite consisted of a chief counselor of the embassy, a factor, and master of the ceremonies, a secretary, a steward, six gentlemen, a surgeon, six men for a guard, two trumpeters, and one cook. The reception of this 'splendid embassy,' and the forms observed in the 'negotiations' with the Chinese ministers, were nearly the same as those already described; nor was their success any better.—Mr. Auber, from whom we quote these particulars, remarks that the lords of the council at Peking asked Goyer and Keyser if they were allied to their prince, for that no foreign ambassadors could be admitted to an audience, if not akin to the prince who sent them. This difficulty, however, was easily 'surmounted.'

The Russians, notwithstanding their boasted 'treaty of peace,' have been treated with scarcely less indignity than the Dutch, or all other 'outside barbarians,' who have come in contact with the Chinese. In 1720, Leoff Vassiloveck Ismaloff, a Russian ambassador, made his public entry into Peking. He was treated with the 'greatest respect,' but the outer door of the house where he lodged was locked and sealed with the emperor's seal. It was not without much expostulation that this and other 'mortifications' were removed. On regulating the ceremonial of the ambassador's audience, he contended for delivering his credentials into the emperor's own hands, and being excused from bowing nine times on entering his majesty's presence; both these requisitions were however deemed inadmissible. Finally, after a 'negotiation' of some days, the ceremonial was adjusted on the following terms: "That the ambassador should comply with the established customs of the court of China, and when the emperor sent a minister to Russia, he should have instructions to conform himself in every respect to the ceremonies in use at that court." But all these 'flattering appearances' ceased with the departure of the ambassador; and with the exception of six ecclesiastical and four lay members, 'fixed' at Peking, the Russians, during the last century, have enjoyed no more rights and immunities in China, than the Dutchmen have, 'pent up in their prison-house' in Japan.—

Thus it appears, from a long series of historical facts, that the Chinese practically deny the existence of relative rights among nations. The government proceeds on the supposition that its subjects have no rights; this position once established, all rights and immunities are and must be denied to outside barbarians. 'As there is but one sun in the heavens, so there can be but one great supreme power on earth: that power is the emperor. He is the vicegerent of heaven; and to his sway all both within and without the four seas must submit; and whoever and whatever does not, ought to be annihilated. In this assumption of all right and dominion, foreigners have acquiesced. This acquiescence has grown out of the doctrine, (very prevalent in the west,) that nations have a right to manage their own affairs in their own way, and have no responsibilities in reference to other portions of the human family; and that so long as one permits intercourse in a way it chooses, and refuses it in any other way, or interdicts it altogether, other nations have no right to interfere or complain. This doctrine is well expressed in the old adage, "Keep what you have got, and get what you can." It assumes not only the infallibility of rulers, but its kindred dogma, that 'might gives right;' and if personified would consort with that of the hero who thought,

"Better reign in hell, than serve in heaven."

The doctrine is equally opposed to the laws of God, to reason, and to common sense. Ignorance, superstition, pride, and ambition, have acted jointly to strengthen, establish, and perpetuate it. But

its hideousness has long since been apparent; and it is becoming daily more and more an object of detestation. It stands opposed to right, as night to day; and not more surely will darkness fly before the rising sun, than it before the light of truth.

A just view of this doctrine will be obtained, if we suppose it to be carried into effect in a small community. Imagine then an extensive estate equally divided among twelve sons. Together with a large landed property, and flocks and herds, it embraces a variety of manufactories; rivers, canals, and highways intersect the whole, and in such a manner as to make each one of the parts, in a measure, dependent on and serviceable to all the other parts. This mutual relation was designed; and eleven of the sons perceive this, and act accordingly, keeping up the relation and intercourse which their father had established for their mutual benefit. But to their surprise, one of the twelve takes a very different course; he draws around his portion a line of separation, and declares death to any one of his domestics who shall pass that line; and enacts the same penalty against his brothers and any members of their households, who shall presume to enter the forbidden territory. And he stops not here. He denies the existence of any relationship or obligation to his brothers; denounces them as barbarians; and treats them accordingly. But some of them venture to enter a remote corner of his part of the estate, and after many disputes, are at length 'graciously permitted' to lodge there, and buy and sell: but all intercourse beyond this is interdicted.

It is unnecessary to pursue this illustration farther; it shows at once, in a clear light, the very unnatural attitude which China has assumed. And what, in the case supposed, ought to be the course of conduct pursued with regard to the individual who has adopted this exclusive system? He has evidently frustrated the intentions of his father, much to the injury of the whole family. His brothers have perceived this, have felt the injury, and have tried various expedients to remove the evil. They have sent messengers to him, repeatedly and at great expense; but he has treated them with neglect, contempt, and insult, requiring them to do him homage in the name of their masters. With regard to an individual of this description, there would be evidently but one course that could be pursued with strict justice. It would be necessary, as a matter of expediency and of duty, to restrict and restrain him, and with a hand so strong as to prevent the possibility of his doing injury to his neighbors. With special care being taken not to do him any harm, this rigid course should be followed up till he acknowledges and respects his kindred, reciprocates their offices of kindness, and gives bonds for good behavior in future. So it should be with China.

The evils of the existing state of intercourse with this country are neither few nor small. Numerous and grievous as they are, however, they may be removed, and many of them easily and without delay. In the case supposed above, with eleven individuals against one, it would not surely be very difficult to persuade or compel that one

to adopt a line of conduct consistent with their rights and his obligations; there would indeed be occasion for force, but not for cruelty and wrong; and when he saw his true position (for we have not supposed him bereft of reason,) he would at once submit to what he had not the power to resist. The government of Great Britain could alone, were it necessary, dictate to the Chinese, and enforce any terms it pleased; and could, by the exercise of its naval power, effect the removal of all the grievances which it is the province of government to remove. This power, we hope, will speedily be exerted, and this effect produced. Recent injuries demand this. Humanity demands it. And justice will approve of it. But as the evils affect not one nation, but all; the efforts to remove them should not be put forth by one alone, but jointly and simultaneously by all. For every nation that comes in contact with China, has rights which it may claim and duties which it must perform. The true basis of the civil state—of the relative rights and duties among nations—is the ordination of heaven; and it has not been left optional with any nation to enter that state, or to keep aloof from it, at pleasure.

As most of the evils in question have their origin in the political creed of the Chinese, it is necessary to examine it, and see how it produces such bad effects. The penal code of the Chinese has been pronounced, by one of the most competent judges that ever lived, to be in his opinion 'superior to the institutes of Menu, the precepts of Zoroaster, the rules of the Koran, and the laws of England.' Parts of the code, however, are as injurious in their effects as they are extravagant in their assumptions; and the predominant spirit of the whole is, in our opinion, very bad. An instance of the latter is found in the first section of that work. In ancient times, culprits were *ping choo sze e*, 'cast forth upon the surrounding regions,' that they might have no part in the righteous sway of China; but now, since the empire includes all the territory within the *sze hae*, 'four seas,' there is no place to which criminals can be 'thrown off;' and therefore 'banishment' has become 'transportation.' On the spirit of the Chinese laws, the following remarks written by Dr. Morrison, are to our purpose:

"That the foreign visitor in China should form a right estimate of the feelings and conduct of the natives respecting himself, and have just expectations on that subject, it is necessary that he should know their *legal condition* as regards intercourse with foreigners; for much of their behavior must be attributed to that, and not to their natural disposition. This knowledge will prevent the visitor from entertaining too high expectations, on the one hand; or, on the other hand, dealing out unjust blame, when such expectations are disappointed. When ignorant of the laws of a country, we are very naturally guided by what we consider reasonable. But when law speaks, reason must be silent; for whether the law be reasonable or otherwise, it insists on being first heard. And in what nation are there not many unreasonable laws!

"In China, the laws, whether the fundamental ones in the imperial

code, or the subsidiary rules, or the provincial and local orders of government, or the law of usage among the people,—are all more or less hostile to a free and amicable intercourse with foreigners. The native who violates these laws *runs a risk*, affecting his respectability in society, his personal safety and that of his family and connections, the loss of his property by confiscation, or the infliction of flogging, imprisonment, transport, or death, according as the case may be, under varying times, circumstances, and persons in authority. A *risk* is run, and a man may suffer death, *legally*, for that which, being not bad or unreasonable in its own nature, he has been doing with impunity for years in respect of intercourse with foreigners. There are many of the ordinary transactions between natives and foreigners at Canton, which, when the government wishes to punish a man, it interprets as a *traitorous intercourse* with the enemies of the state, and, in an especial degree, of the Tartar dynasty; affixing to the culprit the appellation of *Han k'ên*, 'Chinese traitor,' a person whom the law sentences to death. We have known the term applied by government to a respectable hong merchant, for being supposed to give information to foreigners of the law of homicide, when the life of one of their fellow-countrymen was in danger. We have also known it applied to another respectable hong merchant, for having bought a sedan chair for a foreigner; and not merely applied, but acted on. The merchant was seized, thrown into prison, and there soon died.

“Now what we would impress upon the foreign visitor is, that considering the *legal risk* a native runs when holding intercourse with him, he should not blame too severely the Chinese who declines to incur that risk in order to serve him, although it be in a manner which reason approves. It is enough that the law condemns it. It is not a century since a man lost his head, for writing a petition for foreigners, and showing them the way to the city gate with it! The carriage of domestic and commercial letters to and from Canton and Macao is not yet *legalized*; it is done by the postman at the risk of a flogging, and by the boatman at the risk of that and of the confiscation of his boat also. The post for foreign letters and parcels is conducted by fees, bribery, and connivance, contrary to law.

“The laws concerning intercourse with foreigners contained in the *Leuh le* or penal code, the standard, fundamental, or permanent part of which was so elegantly translated by sir George T. Staunton, are chiefly contained in the sections numbered 224 and 225. It did not enter into the translator's plan to give the supplementary clauses of the code, which are more or less altered on every revision, at intervals of five or ten years. Hence the translated code is not so full on many points of *actual law* as it would otherwise have been.

“The laws of China recognize the duty of pity to foreigners in distress, such as shipwrecked seamen, or needy traders who require the necessaries of life for their starving native countries! But in any other light the law views them as rivals and enemies, to be distrusted and guarded against. Hence it is, that all intercourse with them, except under the immediate eye of government, is constructive treason.

A foreigner must not buy Chinese books; he must not see their gazettes; no scholar, gentleman, or official person must visit him. He must remain in his warehouse or factory, and be guarded by hong merchants, compradors, and coolies! Servants to attend on his person he must not have. The law of the province requires the *cook* and *coolies* whom he employs, to act the part of spies on his conduct. They must tell the linguists, the linguists must tell the hong merchants, and the hong merchants the government, of all that the foreigner does! The law has done its duty in guarding against foreigners, and if the people would do theirs, the life of a foreign merchant in Canton would be insupportable.

“But, we are told, the laws are broken. True, they are not intended, even by those who issue them, to continue at all times in force. Well then, it may be objected, they do no harm. This is a mistaken inference. They do much harm; they are broken at a *risk*; and for the risk the foreigner must pay. Now and then, also, the risk is realized; the native has, at the least, to suffer loss of property; perhaps, as we have already said, the loss of his liberty or his life, with all the degradation and pain which attend imprisonment in a Chinese jail (a place which they call hell). In fact, the edicts fulminated by government are generally intended to answer the double purpose of holding up foreigners to the contempt of the people, and of oppressing them, under cover of old regulations, whenever it is convenient to do so. The consequence is that often the most contradictory regulations are passed, so as to entangle the unwary ‘barbarian’ in the ‘net of the law,’ whichever way he may turn himself.” (Commercial Guide.)

The whole system of measures, adopted by the Chinese in regard to foreigners is very bad. Even the terms, *e jin*, *wae e*, ‘barbarian,’ ‘outside barbarian,’ &c., in constant use by the government, are contemptuous, degrading and injurious, and ought never to be allowed. As for ‘fixed regulations,’ properly so called, there are none. In the plain matter of duties on exports and imports, even the hong merchants themselves cannot explain the mystery of the iniquities that are practiced. We do not wonder that the ‘benevolent emperor’ should say, as he does in a late edict, that “if, as now reported, the Canton merchants have of late been in a feeble and deficient state, and have in addition to the governmental duties, added also private duties; while fraudulent individuals have further taken advantage of this to make gain out of the custom-house duties, *peeling off (from the barbarians) layer after layer*, and have gone also to the extreme degree of the government merchants, incurring debts to the barbarians, heaping thousands upon ten thousands;—whereby are stirred up sanguinary quarrels; if the merchants, thus falsely and under the name of tariff duties, extort each according to his own wishes, going even to the extreme degree of incurring debts, amount upon amount, *it is not matter of surprisc, if the said barbarian merchants, unable to bear their grasping, stir up disturbances.*” And his majesty adds, with regard to the affair of ‘the English lord Napier’ and others, this year, “we have *no assurance* that it was not owing to the *numerous*

extortions of the Canton merchants, that their minds being discontented, they thereupon craftily thought to carry themselves with a high hand." (See edict in our last number, page 393.)

This imperial declaration is supported by imperial facts. During the late disturbances, it was advanced again and again, that the duties arising from the foreign trade, affect the revenue not the value of a feather's down. So said governor Loo. But in a document before us, which has just come down from Peking, his majesty Taoukwang says: "The duties paid into the treasuries of the custom-house do affect the revenue of the nation." And "how can it be suffered," he exclaims, "that the least fraction of debt should be incurred!" He further says, that the whole amount of duties unpaid by the several hong merchants is above one million three hundred thousand taels; and that 420,000 taels of this are due from one individual, and 310,000 from another: and he therefore orders, that both of them (having held official rank) be degraded. And moreover, his majesty requires that the whole sum (1,300,000 taels) be paid within three months. Well, therefore, does it become these men "to have a tender regard to their face." Farther, and on the same subject, the emperor remarks: "The commercial intercourse of outside barbarians with this inner land, is indeed owing to the compassion exercised by the celestial empire. If all the duties which are required to be paid, can indeed be levied according to *the fixed tariff*, then the said barbarian merchants must certainly pay them gladly, and must continually remain tranquil." Consequently, and most logically, if there is no fixed tariff, and if the duties are not indeed levied according to it, then certainly the said barbarians must *not* pay them gladly, and must *not* continually remain tranquil. Now, *there is no fixed tariff*; and we suppose that every merchant, native as well as foreign, will admit this; and so long as the present system of intercourse exists, we see no reason to expect that this object ever will be obtained. What will be the final result of this unfixed state, we will not venture to predict.

The Commercial Guide, noticed in our last number, and quoted above, contains some important remarks and statements on this subject. "The impossibility of obtaining from the government any fixed tariff of duties has been for many years one of the most prominent evils in the commercial system of Canton,—it being the policy of all parties, government, hong merchants, and linguists, to keep foreigners in a state of perfect ignorance of the mode and rate of duties levied on foreign trade." In most instances, 'the illegal and irregular charges more than *quadruple* the real imperial duties; and in one very important article (cotton,) are apparently increased *tenfold*.' To the 'Guide,' we must refer those who wish to examine this subject in its details; we have room for only one more short extract, concerning the famous *consoo charge, for the use of the co-hong*. "It is, however, difficult to come to any correct conclusion respecting the mode of levying and appropriating this [the consoo] fund. It is an object of mystery, even to those who contri-

bute towards it, none of whom, excepting two or three of the seniors, are allowed access to its records. A fund under such a system of management is naturally liable to much misappropriation; but it is improbable that any remedy will be found for the evil, so long as a co-hong like the present continues.

“Notwithstanding the above remarks, there is reason to suppose that the profits derived from the consoo fund are not large, the co-hong having to expend a considerable sum annually in presents and contributions to the revenue. The following, we are informed, are the principal items of annual contribution, in round numbers.

Tribute to the emperor,	Taels 55,000
For repairs on the Yellow river,	“ 30,000
Expenses of an agent at Peking,	“ 21,600
Birth-day presents to the emperor,	“ 130,000
Similar presents to the hoppo,	“ 20,000
Presents to the hoppo's mother or wife,	“ 20,000
Annual presents to various officers,	“ 40,000
Expenditure for compulsory purchases of native ginseng.	“ 140,000
	—————456,600

“Some of these charges are not paid by the co-hong, but by individual merchants from their arrears of consoo fund.—They are also liable to other calls for various objects. In 1832, they subscribed for the purpose of quelling the Leénchow insurrection, about 100,000 taels; and last year for the relief of the sufferers from the inundation, they paid compulsory subscriptions to the amount of 120,000 taels. These things are not, however, mentioned in their defense, as they can have no right to yield to every imposition, in confidence of being able easily to repay themselves by a tax on the foreign trade.”

Let us look at the present state of intercourse in another point of view as it operates to the destruction of justice, in a legal sense. Here the evil is deep-rooted. It is but a poor relief to the outside barbarians to be told, “you fare as well as the natives themselves, and if you do not like your situation, you may quit the country as quick as you please;” nor is there any justice in this retort. The truth is, natives and foreigners are both in bondage—neither possessing the rights and privileges which God evidently designed they should enjoy. The method of dealing with foreigners in cases where evidence is required, is very extraordinary. There is an instance of recent occurrence, the particulars of which we have on the best authority. It is briefly as follows: One of the most respectable foreigners in this country was assaulted by soldiers; he complained to the authorities, desiring that redress might be given and the soldiers punished. The government immediately called on the soldiers and asked them (the accused persons) if they did commit violence. “No, not the least,” they answered. The magistrate inquired again, “Are you sure?” “Quite sure,” they replied. “Oh! very well,” ejacu-

lated the officer, in a tone of mingled triumph and indignity; "very well;" and then dismissed the soldiers, rejected the complainant, and forthwith issued a proclamation to the public, stating that a foreigner had accused certain persons, but that those persons have denied the whole. Therefore the "said barbarian" appears in his true character of a liar and false accuser.

Precisely the same principle obtains with the official merchants, who are authorized to 'deal' with foreigners. If a foreigner complains that they injure him in any way, the government asks these said official merchants whether it be true or not. It is altogether false, they reply. Very well, is the rejoinder, and the complaint is of course rejected, and the accuser is left to draw his own inference—an act of mercy and consolation with a vengeance. For, 'if a man falsely accuses another of any crime, himself shall suffer the punishment due to that crime.' But by what right, or law of evidence, is the simple denial of the accused person assumed to be the truth? Yet the Chinese government always assumes this, when its own subjects are accused by barbarians. In this way foreigners are helied, and the authorities deceived,—always to the injury of the former and sometimes of the latter. A notable instance of this kind occurred in the late dispute. So incensed was the governor on receiving his degradation, and while expecting further censure with punishment, he declared in his wrath, that, in the same hour he received the sentence to go to the cold country, their heads (those of the two merchants who had misled him,) should be taken off.

It is true that the government does sometimes in cases of complaint, give judgment in favor of the foreigners; but he has no guaranty for this. The case of natives who come in contact with foreigners, is still more hopeless. It may be urged that the native has the right of appeal; but the system of appeal here, like the administration of justice to foreigners, is mockery, *perfect mockery*. What was the trial of Terranova? Whether guilty or not, by fraud and deception he was made to sign his own death warrant, at the very time he was promised and was expecting liberation. Often do the innocent suffer, and the guilty go free. In consequence of the late collision with the English authorities, more than thirty individuals to our knowledge (how many others there were we cannot tell,) were imprisoned. Others fled from the country, and of others the government is still in pursuit. And why all this? We cannot tell. Yet so far as we do know, we are sure that, under a liberal and enlightened government, not one of the individuals in question would have been molested. But however innocent these persons were, some of them have suffered severely. In one case a servant, for an alleged illegality of his master, was thrown into prison, beaten, his property confiscated, and his family rendered houseless and pennyless. He is now dead. The particulars relative to Sunshing or Hingtae, as well as the outside merchants and linguists, are already generally known, and need not be recounted here.

Such are some of the commercial and (if the reader will excuse

the paradox,) legal evils, which are inseparable from the present state of intercourse with this country. We have said nothing of the facts that the trade is limited to a single port in a remote corner of the empire, and confined to a small number of men, and some of them quite incompetent for the management of an extensive trade. Nor have we mentioned the disqualifications of the linguists for governmental interpreters. The narrow limits allowed to foreigners in Canton, their separation from their families, &c. we have passed over in silence. But enough has been said to show that the present system of intercourse is replete with evils. Its effects on every thing—commercial, political, social, moral, and religious—are like the mildew and blight, working death. Out of it, as one of its legitimate results, has grown the smuggling trade, which, unless some effectual remedy is applied to check or avert the evil, must, for aught we can see, lead on to consequences the most alarming and tremendous, breaking up the foundations of the government, and overturning the throne itself.

Concerning the duty and interest of western nations with regard to China, and the course which the British and others ought to pursue in this country, our remarks shall be brief. After all that has been said on this subject, it is evident that the advantages which will accrue to foreigners from a well regulated intercourse with the Chinese empire, will be both numerous and important. In a commercial point of view, in mere matters of gain, they may be doubled, trebled, and quadrupled. It is equally evident also, that there are duties to be performed in this case—duties most imperative, though long neglected. These duties are manifold. The character of foreigners has been misrepresented in the sight of the Chinese; it should be vindicated. The number, power, and resources of foreign nations have been erroneously estimated by this people and government; this error should be corrected. The authorities of China have treated with scorn and contempt the governments and rulers of the west; these should be properly represented to the emperor and his ministers, and their independence, and their *perfect equality* with the government and rulers of this country should be duly acknowledged and respected. In the performance of all these duties, foreigners would promote directly and effectually their own interests. A double motive, therefore, urges their performance. But we stop not here, if we would perform our whole duty. Arts, sciences, literature, and religion must be brought into the account. In the healing art, for instance, we have seen in China how much may be effected by single individuals. The arts and sciences have stood stationary for centuries in this country. In the meantime, the nations of the west have made numerous and great improvements, which if communicated to this people would be to them of inestimable value. The Chinese need exceedingly a new literature, enriched by all the advances of modern times. This, as they have opportunity, foreigners should put within their reach, and scatter liberally among them the treasures of useful knowledge. And, last though not least, Chris-

tians, whose very name reminds them of their duty, should proffer to this nation the life-giving oracles of the true God. The magnitude of this duty, and the weight of obligation to discharge it, are great beyond computation, because the good to be conferred is boundless in extent, and eternal in duration.

To point out the proper course to be pursued in order fitly and fully to discharge all these duties, is not an easy task. To prevent our being misunderstood, we say first, negatively, that the nations of Christendom ought not to commence hostilities against the Chinese. The British flag has been insulted; and British blood has been spilt. These hostile acts should be complained of, and reparation demanded and *obtained*. Hitherto there has been a marked care by the court of St. James to avoid hostilities and conquest; and every measure of the government has been most pacific. So we hope they will continue to be. But the time has come when it seems absolutely necessary to adopt strong and determined measures, in order to obtain reparation for the past, the removal of present evils, and security for the future. These measures, so far as they regard the two latter objects, should be adopted jointly by all the nations interested. But as redress for past injuries must be the first object with the British government, it must consequently move first in this case; and it seems desirable that it should immediately communicate with the other governments of the west, not only that jealousy and rivalry may be prevented, but that the several nations interested may move in concert. England, France, and America, by united and judicious measures can easily, and without delay, open and establish a free, honorable and well regulated intercourse with China. And in our opinion they are bound in duty and called upon by Divine Providence to accomplish this work. They should meet this government as its equal; and point out to the emperor and his ministers the advantages of pacific negotiations and friendly intercourse, demanding at the same time, and in a manner that cannot be resisted, the reciprocity of all those rights which ought to characterize the intercourse of great and independent nations.

ART. IV. *Promulgation of the gospel in China: 1. Obstacles to it; 1, laws against foreigners; 2, against foreign religions; 3, system of education; 4, the language: II. Facilities; 1, limited intercourse practicable; 2, knowledge of reading; 3, no ruling priesthood; 4, disposition of the people; 5, foreign interest felt for China.*

The present article is designed to present a practical view of the prominent points both of difficulty and facility, relative to the dissemination of the gospel in China. In this propagation of divine truth,

be it always remembered, no resort whatever is to be had to fraud or force; they being both and equally opposed to the spirit of the religion to be inculcated. For that is a plain direction of the Holy Scriptures which has singled out as worthy of condemnation the principle, "let us do evil that good may come;" thereby stamping with reprobation all resort to guile and "pious fraud." Equally evident is it from an avowal of the great Christian missionary, that force is to find no place among the sanctioned means of diffusing the revealed religion: 'the weapons of our warfare are not carnal, but through God are efficacious for the demolition of the strong holds' of wickedness. With these authoritative exceptions, therefore, no human means are left for the extension of the gospel, but argument and persuasion—"light and love;"—to the use of these weapons and to the divine blessing on them we look for the introduction and establishment of the gospel in China.

In enumerating the obstacles and encouragements to the Christian enterprise in this empire, it is our object to present them such as they are actually existent, such as meet the present laborer, and must be contemplated by the expectant missionary in his work. If the difficulties seem to preponderate, and share most attention, we may remember that little thanks are due to any Christian or human efforts that there is any encouragement. But all who love the religion of Christ are bound to give praise to almighty God, that any avenue is left for approaching this great people, rather than to despond because the doors have not opened of their own accord, and while as yet there was none to enter.

The first obstacle meets us, *in the hostile attitude of the government towards all foreigners entering the dominions of China.* Around this sacred nation is drawn a line equally definite and guarded, which no foreigner must pass, and no native exceed, on penalty of death. This odious feature of the Chinese constitution carries back our thoughts to those dark ages of the world, when men acknowledged no duties or friendship to men beyond their own clan; when brute force was the only known law; and when merely to find the adherent of one tribe within the asserted limits of another, was deemed a sufficient cause of death. In this age arose the Chinese monarchy; and as it arose, its characteristic lines were stereotyped, and put beyond the reach of change and improvement. Other tribes then unknown, or far more barbarous, have since seen the Light of the world, and walking therein, have advanced to their present various grades of refinement, while this first and greatest of nations still retains its primitive aspect of savage defiance.

With regard to natives, the restriction of the law was once publicly relaxed, and its violation is now so constant, that thousands of the poorer class annually emigrate to other countries and to islands, where they can procure subsistence, if not wealth. The only apparent use of this restrictive law therefore, except so far as the emigration of Chinese females is concerned, is to serve as a pretext for wringing from them a portion of their hard earnings in foreign lands,

in the shape of bribes and extortion paid to the imperial officers for their connivance. But with regard to foreigners, the original wakefulness which created the law still guards it with unabated rigor. For the officer of any district where an intruder may enter, or his superior, or both, are held responsible for their negligence, to the extent of loss of station or life. At Canton, the only authorized port of entrance to foreigners, nearly as few privileges are allowed them as can consist with life. They may not walk into the city, or into the country, or take free exercise on the river, without the risk of personal injury, or of bringing suffering on others, who are held responsible for them. So effectual then, is this obstacle that where its operation admits of no relaxation, no foreign teacher of Christianity can enter the land to communicate oral or written instruction to the imprisoned people. The few Romish missionaries who are annually carried into the interior of the country escape detection by concealment in boats, by frequently changing their mode of conveyance, and by other well concerted arrangements of their followers till they arrive at their destination.

Another obstacle exists *in the laws enacted against the propagation of any new religion in general, and against Christianity in particular.* To understand this fully, it is necessary to revert to a fundamental principle of this government, that the emperor, as head of his great family, is the high priest of the nation. Traces of the patriarchal, or rather of the theocratic form are discernible in the government. As Shangte, the supreme ruler, held dominion over heaven, so Hwangte, the emperor, presided over earth. As the son of heaven, he is the only medium of communication with the power of heaven. Hence only the emperor and his officers, who as his deputies receive authority emanating from him, may offer homage to the court of heaven. Accordingly we find in history, that the emperors, as heaven's vicegerents on earth, have always arrogated the exclusive right of rendering homage to heaven; and that it is a capital crime for a family or an individual to offer sacrifice to the supreme ruler.

The history of the three prominent religious sects in China, the Confucian, Taou, and Budhist sects, confirms us in the opinion that all the vassals of the emperor are held accountable to him for both their belief and practice. The law *expects* every subject to continue in that class in which he was born or enrolled. Each of these religious orders, but chiefly the latter, has suffered bloody proscriptions for presumptuous adherence to its own rites and rules against the will of the emperor. But each is now tolerated, and recognized by laws and statutes; which, however, compel the votaries of each and all other sects to conform implicitly to the forms of the theocratic government, leaving them otherwise as tolerated religions. Abating this inevitable conformity, doubtless it may be true that the government holds a loose hand over private religious sentiments, so far as any man transgresses no rules, and exposes not himself to them who are ever seeking occasions to gratify their cupidity. But to assert that all religions are free or tolerated in China, is greatly to mis-

take the genius of the government, and the record of facts. If there be any country, where, above all others, every thing human and divine, every relation, whether political or social, public or private, ceremonial or sumptuary, is cognizable by law, that country must be China.

Christianity, as taught by the compliant Jesuits, though once tolerated, is now no longer so. Once its prospects were fair of being at least enrolled among the tolerated deviations from the theocratic government; but from jealousy of foreign influence at court, or of the Roman see, or from some other cause apparently not connected with the true merits of Christianity, it has long been a proscribed religion in China. The establishment of the Jesuits in Peking has entirely dwindled away, foreign teachers are prohibited, the churches demolished or sequestered, and most of the congregations dispersed and lost.

The two obstacles enumerated, present the difficulty of introducing the gospel into China at all; the third is an impediment to the reception of it when made known. We allude to the *existing system of national education*. The influence of the uniform and extended system of education is directly opposed to the renewing and transforming reception of the principles of revealed religion. This influence is everywhere met, and if we mistake not, is palpably manifest in the Chinese character, whether seen in its native soil, or transplanted to the islands of the Indian archipelago. Much of the superior intelligence, enterprise, and industry of the Chinese seems to have originated in this common source. But with these good results are connected the evils of an education thoroughly "without God," and of a most bigoted adherence to their own venerated customs and opinions. The cause is adequate to this result, and the result is unfailling. Schools of some sort and grade are known throughout the length and breadth of the empire. In them all, from the first rudiments onward, the same books are used, consisting of the maxims and instructions of their revered sages. True, much of the doctrine thus committed to memory by all Chinese youth who learn anything, is happily clothed in the ancient style of the classics, which renders it but partially intelligible without a commentary; yet enough is understood and inculcated to leave in the mind an enduring impression. Every child learns the praises of Confucius, and never in after life allows himself to suspect that that great lawgiver was anything less than the "only perfect one," whose conduct was spotless, and doctrine indisputable. Along with some really good maxims of filial and paternal, social, and political duty, he imbibes the material and atheistical tenets of Chinese philosophy. The consequence of this course is, that in subsequent life the same outlines of character are retained in the followers of Confucius, Laontszc, and Budha. Thus are the springs of moral life poisoned everywhere, and there grows from them a deadly apathy towards all serious religion.

Another obstacle of quite different kind is found in the *language of the country*. This difficulty is of a complex nature, arising partly from the impediments purposely thrown by the government in the

way of the foreign learner, and partly from the essential difficulty of its acquisition. As to the former, no Chinese may teach his language to a foreigner on penalty of exposure to be denounced and punished as a traitor to his country. In times of tranquillity it is true, that the restriction can generally be evaded with impunity; but on the first approach of disturbances, these teachers always flee in terror from the foreigners, as happened during the late collisions. As all extra-commercial intercourse of foreigners and Chinese is by law constructive treason, hence it comes that visits for other than the lawful purpose are suspicious, and are neither invited or returned to any extent by native gentlemen. Conversation with well informed and literary men is therefore out of the question; for the danger and disgrace of familiar intercourse with a foreigner are too great to allow the gratification of the natural feelings of curiosity or hospitality. Neither will a teacher of any talents or reputation endanger himself by intercourse with the barbarians, unless impelled by necessitous circumstances. To this we may add the illegality of a foreigner purchasing or possessing Chinese books of any sort.

But the real difficulty of mastering this strange language is not to be overcome by the removal of any governmental impediments. Two opinions have prevailed on this subject; one, that the attainment of the language was next to impossible; and the other more modern, that its acquisition is as facile as the Latin or Greek. While we subscribe to neither of these extremes, we confess ourselves inclined more towards the former than the latter opinion. For it is certain that talented, industrious, and persevering scholars have devoted many years to the study of it, while perhaps few or none of them have, unaided, composed works, which competent and impartial native judges will pronounce pure and elegant Chinese. If any foreigners were ever masters of the language, doubtless some of the early Romish missionaries were; for they could command the best teachers, and libraries, and intercourse to any extent with literary men. Yet we know that some of their compositions, which have been praised as pure Chinese, had the advantage of a faithful revision by first rate native scholars. But with all these incomparable advantages, they have left but imperfect means to assist subsequent learners in the same pursuit. The works of the late Dr. Morrison, susceptible as they are of improvement, are yet the chief aid of English scholars in acquiring the Chinese language. The opinion of that scholar on this subject is recorded in his preface to the Grammar of the Chinese language, which was printed in 1815: "To know something of the Chinese language is a very easy thing; to know as much of it as will answer many useful and important purposes is not extremely difficult; but to be master of the Chinese language—a point to which the writer has yet to look forward—he considers extremely difficult. However, the difficulty is not insuperable. * * * The student, therefore, should not undertake Chinese under the idea that it is a very easy thing to acquire; nor should he be discouraged from attempting it, under an impression that the difficulty of acquiring it

is next to insurmountable." To the truth of this opinion we can most fully subscribe.

From this view of the obstacles, we turn our eyes to the existing *encouragements and facilities* for disseminating the gospel in China. After what has been said it may be thought that little place remains to search for facilities. Yet, inconsiderable as they may seem, and transient as some of them may be, it is still true, that, viewed by the light of sober calculation, and Christian confidence, there is reasonable ground of encouragement to the friends of China. Respecting the first two obstacles enumerated, it is quite obvious, that if the laws be rigorously executed against the admission of foreigners, and the propagation of the Christian religion, then neither the gospel itself, nor its ministers can even be known at all in the empire. But, in the good providence of God, such a state of things has occurred, both in and out of China, that the force of these presumptuous restrictions is weakened. No radical change has taken place, or indeed begun; the spirit of improvement and liberty has not been wafted so far towards the orient; but this state, such as it is, seems to be attributable to the weakness or venality of the frontier guards. But whatever the cause may be, the fact is undeniable, that, during the last three years, intercourse has been extensively maintained with the eastern maritime portions of the country; and equally undeniable, that this has existed only by the cowardice or connivance of the imperial officers. It is true that the interior has in no case been penetrated, except in a very recent, solitary instance, when two persons made a rapid excursion inland thirty or forty miles, to the Ankoj [Anke] tea hills. But that the amount and value of this intercourse coast-wise may be duly estimated, it should be considered that access is thereby obtained to many populous cities, more numerous villages, and still more freely to a long tract of the country adjoining the coast, from the eastern parts of Kwangtung quite up to Chihle, if not to Mantchon Tartary. This range embraces some of the most flourishing towns of the empire, the borders of its most fruitful provinces, and a total population of many millions of people.

But the peculiar circumstances of the expeditions should also be remembered: that they were performed in ships well able to defend themselves; that they generally kept at a distance from the large cities; and that by means of their lucrative trade they could purchase or enable the native merchants to purchase, the connivance of those petty officers, whose duty it was to drive them away and prevent all intercourse. It should be known also that during the whole period of the trade, the chief article of profitable traffic has been opium.—But other and more legitimate means had effect also in inviting this friendly intercourse, such as gratuitous medical assistance everywhere rendered to the natives, and the free distribution of Christian and other useful books. These means exerted a redeeming influence to the limited extent to which they could be employed, and under the inauspicious circumstances of their action. In the more recent voyages, the adventurers, taught by experience, avoided

all collision and even intercourse with the officers of government, as far as possible; and in this way, and by cultivating friendly relations everywhere with the people, they generally avoided or overcame any restriction or opposition from the government.

Under such circumstances has the maritime intercourse with China been hitherto maintained; and by a regard to them all in our estimate, we shall neither be elated at such successes, nor yet despise this practicable mode of access to several millions of this imprisoned nation. At the present time more work is to be done there, than there are Christian missionaries prepared to engage in it. Individual enterprise has hitherto carried on this intercourse, borne its losses, and reaped its gains. But it may be resumed at no distant day, we trust, under happier conditions, and maintained, till the frequency of passing this wall of separation shall cause both natives and foreigners to forget its existence. Though all such transient visits must be regarded as constituting very imperfect missionary labor; yet, to have any sort of access to ten or twenty millions, and to leave there the Christian Scriptures and books, which may preach during the necessary absence of the living herald, is very different from entire exclusion. Nay, who will believe that of the many thousand volumes circulated there during the last three years all are forgotten before God, and will "return void?" May we not rather indulge the hope, that at this very time these tracts are giving instruction to the inmates of some humble Chinese dwelling on the coast; yea, even carrying the true light from heaven into some heart that was lost in the darkness of paganism?

The facility resulting from the extensive diffusion of a knowledge and taste for reading has often been remarked on. It has been estimated that nearly nine-tenths of the adult males are able to read ordinary books, though not one-tenth of the female population. Compared with pagan nations in general, they are much in advance. Their literature is most voluminous, and comprises works on all subjects within the range of Chinese knowledge. The calling of assemblies for a political, religious, or indeed for any other, object, is unknown in China; and hence the priests of the two sects of Laotse and Budha found books an efficient instrument to take with them in disseminating their tenets in this country. The well known fact, that a book is equally intelligible in all parts of China, while its author in speaking may be confined to a single dialect, is a circumstance worthy of account. The words of the book convey essentially the same meaning to all minds throughout the empire, and indeed far beyond it also; while they vary in sound according to the dialect of the particular region where spoken. The surprising cheapness with which books can be manufactured here at present, and still more when good fonts of moveable types shall be obtained, is no inconsiderable advantage. Now, there is scarcely a house so poor that some well worn book will not be found occupying a shelf. Chinese gentlemen take pride in collecting libraries of voluminous and valuable works. It is only to be regretted that this taste for reading

is not supplied with works of a better cast than the light or injurious literature of the day. This trait of national character will help to secure a willing reception and perusal for Christian books when distributed. And in almost every instance that efforts have been made, they have been well received, in many they have been read; and in some we hope they have not been forgotten.

Another favorable feature appears *in the strong common sense which distinguishes this from other Asiatic nations.* It has been often, and, as we think, truly, remarked that a Chinese is characterized as a man of business, of enterprise, and prudent foresight. This same trait exempts him from the domination of an established and pampered priesthood, and in a degree, from giving credit to the unnatural and absurd superstitions which prevail in weaker or more debased nations. We have said before that religion is essentially interwoven with the government; but this connection is only for the purposes of government. The priests in China have not the veneration which is paid them in Hindostan, or Burmah, or Siam, but are legitimately regarded by government as foolish and unwholesome subjects; teaching expensive and useless rites, and, without adding any thing to the public good, living on the public bounty. Their celibacy is regarded with an unfavorable eye by the government, their idleness is reprobated. There are no priests of Confucius; but with his followers, a veneration for him, and a regard to the relations and external decencies of life, are the marks of true wisdom. *Neither themselves nor their founder look beyond this world.* Yet with all this nominal contempt of sects, and priests, and religious establishments, the emperor himself has patronized temples of Budha, and individual officers of government may be as much devoted as they please to the vagaries of Buddhism, with impunity, if they only pay due honor also to the state religion. Superstitious fears and hopes prevail over the minds of the people; and some belief in charms and divination and the thousand forms of stupid idolatry is greatly prevalent. Still their minds are not surrendered passively to a corrupt priesthood, and do not readily yield to those enormous absurdities of superstition, which might well cause doubt of their entire rationality. We suppose there remains in the Chinese mind in general an unusual share, for a pagan people, of the elements of right reasoning and sound judgment. The fact that they do not readily receive any man's word for a marvellous tale, and that they in general both ask and give, or attempt to give, proof on all subjects; argues the existence of such a characteristic. Whether this arises from the great ostentation of reason, and dignity, fitness and propriety in the sentiments of the sages, or not, we do not undertake to decide; but something like the fact alleged cannot be denied. If the truth of Christianity rested on doubtful or inappreciable evidence, this trait could not be favorable. But now, is it not proper to expect that the claims of Christianity, when revealed to the many readers in China, will be appreciated by many?

We see no small ground of additional encouragement *in the dis-*

position of the people towards foreigners and foreign intercourse. Whatever hostility to innovation is manifested throughout all official ranks, it is well ascertained that the common people are not disinclined to friendly and commercial relations with other nations. It would indeed be against the nature of a Chinese to refuse any chance of gain; and perhaps we may add, that they are far from unsocial in their natural dispositions. They do not sigh under their heavy government, and stretch out their hands for freedom from the unnatural restraints imposed by a despotic power; because the idea of liberty never found place in their thoughts,—Confucius never mentioned it. They do not seek intercourse with foreign nations; because they never knew its advantages, and the government discourages it, and the wretched state of the art of ship-building and navigation forbids it. But is it the voice of the people that dooms China to seclusion from the rest of the world, and has dismembered her so long from the family of mankind, and forbidden the approach of the friendly foreigner? No, that voice was never heard in China, much less did it call for the existing state of immurement. Let the almost uninterrupted intercourse with unofficial natives on the coast, during the last three years, answer. Let the unvarying deportment of the people towards strangers, when freed for a moment from official influence, speak. These experiments all utter one language, and that is, that the people are peculiarly disposed to cultivate friendly relations with foreigners. We do not speak of a growing public sentiment in China, as in other countries, which is soon to burst forth in a universal call for rational liberty and the natural rights of man,—for such a feeling is probably quite unknown in the celestial empire; but we mean a readiness to perceive and seize the advantage of foreign relations, when once put in their power. We may safely calculate then, that the stifled feelings and sympathies of a great people are all with us, in the attempt to recover them to the world, by the benevolent influence of the medical art, by the diffusion of useful knowledge, and by the prospect of a profitable commerce. In the attempt to recover them to the true God and Savior, we cannot expect to meet the same sympathy; but in all the legitimate preparatory means of opening the way to put the gospel in their hands, we feel assured that the suffrages of an ingenious, but enslaved nation, are with us;—a nation as intelligent, as wronged, as the lamented Poles, but far, far more numerous.

As we gather encouragement from the disposition of the people within the separating wall, *so do we derive the same from the recent movements of the Christian world without.* Along with the recent proofs of the possibility of friendly intercourse with the Chinese, a spirit has been aroused in England and America to enter at once on the work of sending hither the gospel. They who reside in those countries know better than we can do, the extent and vigor of this recent revival of interest in China; but from all the indications which are visible to us, it appears evident that the arms of the Christian world are opening to receive to its embrace the children of the ecles-

tual empire. The enterprising spirit of commerce, which is no legitimate enemy of the Christian enterprise, is also abroad to explore the sources and advantages of the new eastern world. The nature and operation of the government have recently attracted an unusual share of the attention of foreigners. Though its caprice admits of but little confident prediction respecting the future, yet the general course of events is better understood; the ordinary modes of official procedure, and the character of imperial officers are better known; and the ways of relaxing and enforcing the rigor of law better ascertained, than in formers years.

The foreign stations of the Chinese mission have begun to show their facilities for operating both directly and indirectly on this empire. If we mistake not, nearly all the Christian books which have been distributed on the coast of China were furnished from Batavia, Malacca, and Singapore. No interruption is suffered there, and no alarm from the disturbances in China. But enjoying the protection of Christian governments and freedom to multiply, circulate, and explain the books of Christian doctrine, they may go on to any extent which the time and strength of the few laborers will admit.

It may not be an improbable supposition that somewhat of the now prevalent interest felt in the Chinese mission arises from the very newness and vastness of the field; for this is natural and not wholly reprehensible. But indeed the work itself of the mission is in all respects a sober matter of fact and arduous work. And we do not desire to conceal our own deep conviction, that the time, labor, and expense which must be absorbed in the progress of it, will put to the severest test the origin and purity of that interest now happily so prevalent. If in countries where the missionaries enjoyed unrestrained liberty of access to the people; if in Greenland, in the Society and Sandwich islands, if in Africa and Hindostan and Burmah, such labors were spent, and time required, before the gospel was so far received as to make any general and saving impression; what may reasonably be expected of a mission circumstanced like that to the Chinese, and designed to operate on one-third of the inhabitants of the globe? Surely it is but rational to suppose that the servants of God, both at home and abroad, have a work before them in reference to the conversion of China, which will give scope to the employment of all the talents which the great Head of the church has committed to his people. And as year after year passes away in the slow and toilsome process of removing one obstacle after another, before we arrive at the object of labor, let us see to it that our hearts be not faint, though our hands be weary, in this vast and prospective work. And, may we not say also, let not our fathers and brethren and friends at home tire with long looking and waiting for the fruit of the gospel in China. Must not the seed be sown before it spring up and grow? Must not the ground be first prepared, and the sower ready to enter the field? Behold the field is great, but the laborers are few. *Pray ye therefore the Lord of the harvest that he would send forth laborers into his field.*

If any one's heart sinks in view of the obstacles which now oppose the introduction of the gospel, we beg such to consider, that in each of the present stations of the Chinese mission, there is now much more labor to be performed—labor essential to the cause—than can possibly be accomplished by the present members. If the facilities were greater than they now are, where are the missionaries that could seize upon them and employ them for the Lord? Where are the books to circulate, the men to distribute them, the preachers to explain them? And may we not safely hope that the same wise Providence that has hitherto opened the way before his servants, will continue to remove the impediments as they press into his service, and need a wider door of entrance? It will be safe to trust the almighty Savior, and go forward. The sentiment of one who had trusted the Lord may well be the motto of all the true servants of God: "When the Lord commands a work to be done, I see no obstacles; and he has commanded to preach the gospel to every creature." To the Spirit of the Lord therefore, we look for the removal of all existing obstacles; to him also we look to make all present facilities availing, by preparing the hearts of this nation for the reception of the gospel of Christ.

ART. V. *Religious intelligence: Report of the mission at Batavia: notices of the Burman mission.*

We have received from the Rev. Walter H. Medhurst, missionary, and Mr. William Young jr., assistant missionary, a detailed report of the missionary operations at Batavia, for 1834. We present them our hearty thanks for so obligingly furnishing us with this very satisfactory report. It includes the space of a year and reaches down to last October. We shall make such extracts as our limits allow. On the subject of *preaching*, the report states: 'The English services at the chapel have been a sermon every Sabbath morning and evening, and an address every Thursday evening. In these engagements our lamented brethren Lyman and Munson took a share during their stay in Batavia; but since then this labor has devolved on us. The children in the day and orphan schools, who regularly attend these services, are making great progress in knowledge, and some of them display a great degree of seriousness and attention, which is quite encouraging; while the children of the mission family give hopeful signs of being somewhat impressed with a sense of the importance of religion, and the necessity of giving up their hearts to God.

'The *Malay services* at the chapel have been a sermon on Sabbath noon, and one on Thursday evening, with the meeting of a Bible class every Wednesday afternoon. The attendance on these exercises is better than on the English services, and the results are encouraging, showing an addition of one member, four catechumens, and

six adult persons baptized in the course of the year. The congregation has generally consisted of country-born and native Christians, who use the Malay language, to whom are added some native soldiers from the eastern islands, our own servants, and a few poor. Those who have been baptized from among the troops, were formerly heathens, without any religion, of whom five have been added this year to the Christian church.

'The *conversations* held with the Malays and Chinese in their shops and markets have been regularly kept up, and a portion of each day set apart for these exercises. The object aimed at is to visit every part of the town and suburbs in regular rotation. Thus the same place seldom comes round above once or twice a year. Hence the persons who hear the gospel are many though each individual does not hear it often, and the knowledge of Christianity diffused by this means is great. Though the impression produced is less likely to be deep and lasting, still under present circumstances, and in so wide a field, it seems the only way in which the mass of mind allotted us to cultivate can be wrought upon.

'The *distribution of tracts* has been carried on at the same time with these occasional conversations; and a book, presented at the close of such a conference, is generally better received and more attentively read than if the same had been casually given. The number of tracts distributed during the past year has been as follows; in the Chinese language, 13,137; Malay 6419; native 4243; Dutch 3044; English 450; German 290; French 245; and Armenian, 6; making a total of 27,841. Of the Chinese tracts more than seven thousand were sent to Mr. Gutzlaff for circulation on the eastern coast of China; the remainder, with those of the other languages, have been distributed, some in and near Batavia, and some sent to Sourabaya, Sumenap, Samarang, Padang and Penang.

'The tracts and books *printed* at this station have been more than in any preceding year. The returns of the printing-office show the works issued; thirty-two books of all kinds, Chinese, Malay, Native, English, Dutch, and Dutch and Malay; averaging forty-four pages each. The number of copies printed in all is 28,000, by the process of lithography, block printing, and movable types. In a few cases, pay was received from various sources for printing; in a few others, the paper was furnished by the Religious Tract Society; but in the greater number, the whole expense of paper and workmanship is borne by the London Missionary Society. Of the above works three Chinese and two Malay are original compositions, principally got up during the past year.'

BURMAH. By the kindness of the Rev. J. Taylor Jones, at Bankok, we have received the latest information from Burmah. It consists of extracts from letters of the missionaries in that country, dated the 1st and 17th of February, 1834.

'Mr. Kincaid is still at Ava, where he has baptized three natives and one country-born. A good deal of persecution has been raised in Rangoon; the pastor, a native Burman, has been imprisoned and

disburdened of sixty rupees. All who go near Mr. Bennett are seized and punished. The word of God has begun to take effect among the Karens above Rangoon. Five were baptized before the above difficulty, and there are about thirty who appear to be sincere Christians. The Psalms are in press; the translation of the Old Testament was finished yesterday. (The first complete edition of the New Testament in Burmese was issued from the press in December, 1832. Since that period, a digest of the Scriptures in scriptural language has been published.) Brother Mason is making great progress in the Karen language. A deputation from a Karen chief has just arrived, requesting me to come up and examine himself and several of his people with a view to baptism. The following table may afford you some satisfactory information; I have just made it in order to send home.

“ Table of persons baptized in Burmah during the year 1833.

	<i>Burmese.</i>	<i>Karens.</i>	<i>Foreigners.</i>	<i>Total.</i>
Maulmein,	10	16	18	44
Tavoy,	2	14	3	19
Rangoon,	5	5	1	11
Ava,	3			3
Total,	20	35	22	77
Before baptized	128	257	131	516
Total	148	292	153	593

“ Of the Burmese converts, eight have been excluded,—two in Rangoon, before the war; two at Tavoy, and four at Maulmein; besides three or four in Rangoon on whom sentence has not been formally pronounced. Of the Karens, two have been excluded in this district, and a few others stand suspended.”

ACT. VI. Journal of Occurrences: Arrival of the hoppo's family from Peking; liberation of Sunshing.

Hoppo's family. January 1st. The arrival of the new hoppo's family at Canton is reported. They come from Peking, and are said to amount to two hundred in all, and all Mantchon Tartars. If we may judge by the number of this train, we may suppose that the post of hoppo of the port of Canton is well thought of at court, or he would not retain such a suite of servants and expectant followers.

Sunshing. January 21st. To the universal joy of the foreign community, the hong merchant Sunshing or Hingtae, was this day liberated from the confinement which he has suffered since August last. The price which he finally paid for his freedom, we know only from uncertain rumor; that rumor makes it a sum worthy the consideration of the high imperial officers.—All this suffering and loss have befallen him, because lord Napier came up from Whampoa in the boat of a ship for which Sunshing was security;—an act entirely unknown to the unfortunate hong merchant, and equally beyond his power of prevention had he been apprised of it.

